

RELIGIOUS EDUCATION

*A platform for the Free Discussion of
issues in the Field of Religion and
Their Bearing on Education*

January - February 1961



WHITEHEAD AND A MEETING OF DEPARTMENT CHAIRMEN

A PLEA FOR VALUES IN SCHOOLS

THE YOUTH AS CITIZEN

A COMMON BIBLE READER

THE THEOLOGY OF CHRISTIAN VOCATION

MUSLIM EDUCATION IN WEST PAKISTAN

RELIGIOUS EDUCATION AND ADULTS:

A Symposium

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$7.50 or more per year.

Single copies of Religious Education, \$1.25 each;

attractive discount rates on orders for 20 or more copies will be sent on request.

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Publication and Business Office: 545 West 111th St., New York 25, N. Y.

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409 Prospect St., New Haven 11, Conn.

Published bi-monthly. Printed in the U. S. A.

(Printed at 48 S. Main St., Oberlin, Ohio)

RELIGIOUS EDUCATION

VOLUME LVI

1961

The Religious Education Association

545 West 111th Street,
New York 25, New York

EDITORIAL

ONE OF the questions which keeps occurring as a result of my travels is this: What kind of community communicates desirable religious knowledge, attitudes, and values? To what extent do the institutions of our culture reinforce or undermine the attitudes reflected in the teachings of churches and synagogues? Do we need a constellation of influences from various kinds of community life in order to communicate religious truth in a meaningful and relevant way?

These questions appear in England when one turns to what is going on in the name of religious instruction in their state-supported schools. But it is no less a problem in church-supported schools. It appears in another form when we consider what occurs in the Protestant Sunday schools or in the Hebrew language schools. It is thrust before us again as we consider the impact of the religious and secular homes on our children. It comes in different dress when we see what the chaplains are trying to accomplish on college and university campuses. It strikes with pointed accuracy at the programs in the armed forces.

Do we know enough to answer such questions? We have information about developmental stages, but have we learned to accommodate such information for religious purposes? We have knowledge of the needs of youngsters, but does this knowledge take us beyond what Horace Bushnell wrote about the power of the home in *Christian Nurture* in 1847? We have analyzed youth, but we still disagree on the age for first communion, confirmation, profession of faith, Bar Mitzvah, and other adolescent rites. We see youngsters go from religious homes to religious schools to colleges sponsored by religious groups, and we are not always pleased by the results in terms of character, loyalty, and knowledge.

Yet we have faith in the nurturing process. Many of us, at least, are convinced that if a child from a moderately religious home is encouraged to participate in the worship, fellowship and nurture of a local congregation, he is more likely to grow up as an adherent to that faith. It is possible, as Bushnell suggests, to grow up as a Christian or a Jew, and never know oneself as anything else. But there is no guarantee that this will occur, and if there is to be genuine freedom of decision in religion, any form of guaranteed manipulation would be a tragedy.

We also have faith in our schools. To some extent, how much we trust our schools depends on our own history. The Catholic and Jewish emphases on schools for those of their own faiths are not shared by many Protestants. A school, according to some, must be primarily secular, for its orientation is in terms of the classical humanism and scientific outlook which is our heritage from the Greeks. This tradition may be in dialogue with the Jewish-Christian tradition, but if the latter submerges the former there will be dire results from the standpoint of our current culture. Perhaps this is why the offering of religious instruction in schools in England, West Germany, and parts of Scandinavia does not lead to church membership. The schools, even when they are parochial schools, are not going to do the job of the church. In our country, with its religious pluralism, the problem becomes more complicated both inside and outside the schools.

Churches and synagogues, homes and schools, as well as all the other influences of our lives, reflect the culture in which we live. But another question, essential for religious faith, immediately arises: To what extent can our religion transcend and influence our culture? Any reading of history leads to the conclusion that the church or synagogue in many eras has been predominant. We can speak of a Christian civilization, with whatever qualifications we may add, because we believe that this Jewish-

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Please notify The Religious Education Association, 545 West 111th Street, New York, New York, of change of address, giving both old and new addresses.

Send notification of change of address at least four weeks in advance.

The United States Post Office does not automatically forward second-class matter.

Entered as second-class material January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

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Christian tradition to which we are loyal has made a difference. Religion is not only a product of culture, it is also a determining factor in the development of our culture.

This is the point, I believe, at which religious nurture in church and synagogue is significant. Not by looking at what God has done in the past, but in discovering what God wills to do through us now, will we uncover the hidden meaning of our lives. Because God has acted through his people in the past, we may expect and hope that he will continue to act through his people today. And we are his people. We find the meaning of our lives in church and synagogue when we know that we are the people of God.

Much of what we are talking about must be done at the adult level. The church in Germany has discovered this, and therefore we see the lay academies developing far beyond their original scope. Our symposium in this issue deals with this problem as Franklin Littell points to the accomplishments of the lay academies and other adult forms of religious education. Louis J. Putz, C.S.C., shows how an approach to married couples can strengthen family life, and Letty M. Russell, writing out of a different kind of experience, indicates that the family is not always a bulwark of strength for religious nurture. Findley B. Edge describes the ways in which lay people can meet their responsibility through teaching, and Richard W. Cortright outlines the beginning of a program to reach 10,000,000 Americans who are religiously illiterate and need help at the most elementary level.

* * * * *

WE HAVE word from Brussels that Rabbi Marc Kahlenberg approved the translation of his article in the last issue, but we pulled a prime blooper in misspelling his name. It is Kahlenberg and not Kohlenberg.

You will note that three names have been added to our Editorial Committee: Rabbi Eugene B. Borowitz is Director of the Department of Education, Union of American Hebrew Congregations; Mrs. Dora P. Chaplin is Assistant Professor of Pastoral Theology, General Theological Seminary, New York City; Miss Sara P. Little is Professor of Christian Education, Presbyterian School of Christian Education, Richmond.

Printing costs continue to go up. We almost had to change to a less expensive format and another printer, but the Oberlin Printing Company finally made an offer by which we can continue on the present basis and with no increase in membership fee.

FINALLY, a note on the miscellaneous articles, which deal with higher education, values in schools, a common Bible reader, Christian vocation, and Muslim education. There is variety here, and yet we hope that our readers will find all the topics both significant and interesting.

RANDOLPH C. MILLER
Editor

The educational philosophy of A. N. Whitehead has great significance for college teaching, and this is made clear in a delightful way in the report on —

WHITEHEAD AND A MEETING OF DEPARTMENT CHAIRMEN

Robert H. Ayers

Associate Professor of Religion, University of Georgia

THE HOUR for another meeting of department chairmen had arrived. Though Sam had inquired of those who were in the "know" just what baneful purpose the meeting had this time, no one could or would tell him. As the Dean called for order Sam prepared to settle into that half-conscious state which was his defense in such arid situations. But as the Dean began to talk Sam came alive, for this was not just another meeting.

DEAN: "For some time now I have felt a growing disturbance over the failure of our educational system to produce persons who possess both culture and specialized knowledge. Periodically we need to analyze the nature of education and to evaluate our accomplishments in the light of this analysis. As a starting point for our discussion may I read Henry W. Holmes' summary of Alfred North Whitehead's theory of education. This summary is stated in four propositions and perhaps we may be able to use them as standards for an evaluation of our achievements. Here they are:

"1. 'Education ceases, denies its own ends and its essential nature, rots what it should keep alive and sweet, the moment it forgets that children are living, growing, active organisms making their way into a world whose only valid meanings are achieved within the living present.

2. 'Education becomes and remains a living process and it has personal and national importance only as it is useful in some way at every point in personal growth and only as it eventuates in specialized power, conscious of its own inherently demanded 'style' in a form of work which is socially valuable.

"3. 'Education must take account of the periodic character of growth and the rise and fall of energy in interest and the power of attention and of the balance between the need for immediacy of active understanding and the need for grasp of the external and unyielding essentials both of the organized thought to be mastered and the social demands to be met.

"4. 'The ultimate ends of education are living religion, living aesthetic enjoyment, and a living courage which urges men toward new creative adventure'."¹

DEPARTMENT CHAIRMAN I: "Mr. Dean, all of this sounds to me a good deal like something from the College of Education. They're always redefining and re-evaluating, and talking about education for life. In my judgment we would be wasting our time to discuss these propositions."

DEAN: "And in my judgment you're labeling these propositions out of prejudice rather than out of a fair appraisal. I propose that we investigate these propositions as honestly as we can, see if there is any merit in them and consider the possibility of their application to the task we're called to perform. What do you think of the first proposition, Sam?"

Fully awake now and vitally interested in the discussion, Sam (whom we shall designate as DEPARTMENT CHAIRMAN II) replied, "I think that the point about students being living, growing, active organisms is particularly important. This is a point which we often forget and unconsciously we respond to our students as though they were machines to be fed a certain amount

¹"Whitehead's Views on Education," *The Philosophy of Alfred North Whitehead*, P. A. Schilpp, ed. New York: Tudor, 1941, pp. 635-639.

of knowledge. Whitehead objects to this when he says, 'the notion of mere knowledge is a high abstraction — the basis of experience is emotional'.² After all, our students cannot be taken apart like the works of a watch. A living organism must grow by its own impulse toward self-development. If we're really doing our jobs, we're guiding the individual towards a comprehension of the art of life."

DEPARTMENT CHAIRMAN III: "I agree, Sam. It seems to me that if we're ever really to think of our students as subjects — thinking, feeling, acting subjects — a real revolution in teacher-student relationships and in teaching method would be effected. Average class enrollment and faculty teaching loads would be reduced drastically so that the teacher could have time for more direct and personal contacts with his students. Subject matter would be approached in terms of problem solving with emphasis placed upon student participation and initiative. Experimentation with respect to organization of subject matter and classroom procedure would be honored instead of ridiculed as is now so often the case. I think . . ."

DEPARTMENT CHAIRMAN IV interrupts: "You're talking a lot of nonsense, Jim. You know as well as I do that such procedures make of the class period little more than glorified 'bull-sessions'. You don't have to look very far to see that this is exactly what has happened in some quarters on our campus."

DEPARTMENT CHAIRMAN III: "The misuse of an ideal, Frank, is no fair test of the worth or usefulness of that idea. A fair test can be had only if it is correctly used in actual experience and compared with other ideals which are also correctly used in experience. If I'm any judge, our current methods aren't very successful. Our instruction for the most part is of the simple transmissive type and the student simply plays a passive role in this process. We make very little contribution to 'living, growing organisms' in this fashion."

DEPARTMENT CHAIRMAN IV: "We've produced some good scholars with our current methods and I, for one, am not going to start coddling students at this late date. And another thing, it's nonsense to talk about children 'making their way into a world whose only valid meanings are achieved within the living *present*!' What about the lessons history has to teach us? Much of modern society's lack of cultural understanding roots in this false notion that the past is unimportant."

DEPARTMENT CHAIRMAN III: "But, Frank, the past was important for Whitehead. He was advocating a radically different treatment of the past — a treatment in which the past would not be sharply separated from the life of the present. Ideas out of the past would not be treated as 'inert-ideas' but as ideas to be utilized, tested, and thrown into fresh combinations so that they become meaningful in the present. As Whitehead has said, 'The understanding which we want is an understanding of an insistent present. The only use of a knowledge of the past is to equip us for the present. The present contains all there is. It is holy ground; for it is the past, and it is the future. . . . The communion of saints is a great and inspiring assemblage, but it has only one possible hall of meeting and that is the present.'³ According to Whitehead, then, we cannot deal with the past as though it had no relevance to the present without doing violence to reality. The meaning of Greece and Rome, for example, is a part of the meaning of present life. Whitehead claims that the English classical education of a century ago had grasped this fact and provided a training in political imagination which goes beyond anything our modern schools of politics and government can offer. Athens and the Roman Republic were 'alive in the imaginations of the school boys of that period because they were seen in terms of the contemporary British political practices and heroes. As far as I can tell the past is not so vividly meaningful to our students."

²Alfred North Whitehead, *Adventures of Ideas*, New York: Macmillan, 1933, pp. 225-226.

³*The Aims of Education*, New York: Macmillan Company, 1929, pp. 3-4.

DEPARTMENT CHAIRMAN II: "I think you are right, Jim, and I think that the reason for this situation is to be found in the fact that we so seldom deal with the inter-relatedness of facts or of their use for the present. We spend most of our time indiscriminately spraying around bits of subject matter which we expect our students to memorize and repeat to us on examinations. All that we expect of them is a passive acceptance of polite learning, without any intention of doing anything about it. Much of education today is frozen and static. We have lost sight of the importance of dealing with a few large ideas actively considered, constructively used. Whitehead maintains in *Process and Reality* that 'There are no brute, self-contained matters of fact, capable of being understood apart from interpretation as an element in a system', and that 'the systematization of knowledge cannot be conducted in watertight compartments. All general truths condition each other; and the limits of their application cannot be adequately defined apart from their correlation by yet wider generalities'."⁴

DEPARTMENT CHAIRMAN V: "But, Sam, the only thing we can truly know is 'brute fact'. Facts can be established through adequate means of verification but to go beyond facts into a metaphysical system is to get into areas where theories can be only half tested or not tested at all. Why bother our heads with such theorizing when the area of verified facts has expanded so widely that all of us are forced into specialization?"

DEPARTMENT CHAIRMAN II: "To this objection I can say three things. First, Whitehead does not minimize the need for specialization. He would increase the facilities for concentration but sees this as only one side of education, the other being a type of generality which is primarily an appreciation of a variety of values. Secondly, your statement that we know only brute facts is itself a theory, a perspective from which you interpret the significance or

lack of significance of these facts. Thirdly, while one may argue that Whitehead in his metaphysics of togetherness in process is merely verbalizing, nevertheless one must admit on the basis of causality that facts and events are related and that the making of generalities is both possible and necessary. It seems to me that we are particularly weak in modern education when it comes to a proper emphasis upon the inter-relatedness of facts and events. At this point the emphasis in Whitehead's philosophy upon the organismic relationship of life and nature and their process character can provide a corrective for our one-sided specialization and traditional divisions which produce educational schizophrenia in our students instead of contributing to 'living, growing, active organisms'. It seems to me that the application of this approach would make of education a real adventure, a chasing down of ideas so long as their relevance to the present was kept sharply in focus."

DEAN: "May I interrupt to point out that we have derived at least three implications for our educational practice from the first proposition that 'children are living, growing, active organisms making their way into a world whose only valid meanings are achieved with the living present.' First, the faculty would have more personal relationships with students and this would necessitate reduced teaching loads and class enrollment. Secondly, teachers would experiment with respect to organization of subject matter and classroom procedure. Thirdly, while there should be specialization, there should also be courses in which the full scope of the organized thinking in any discipline or that cutting across several disciplines was made available to the student and at the same time made vitally relevant to the present.

"Let us now consider the second proposition. Bill, what is your reaction to the statement that education must be useful in some way at every point in personal growth and eventuate in specialized power conscious of its inherent 'style' in a form of work which is socially valuable?"

DEPARTMENT CHAIRMAN VI: "Well,

⁴New York: Macmillan Company 1929, pp. 21, 15.

Mr. Dean, you should know my attitude. I'm for learning for learning's sake. The learning of facts or the solving of problems whether socially useful or not sharpens the mind."

DEPARTMENT CHAIRMAN II: "You've simply repeated an old meaningless cliché, Bill. Whitehead was right when he said, 'The mind is never passive: it is a perpetual activity, delicate, receptive, responsive to stimulus. You cannot postpone its life until you sharpen it. Whatever interests attaches to your subject-matter must be evoked here and now; whatever powers you are strengthening in the pupil must be exercised here and now; whatever possibilities of mental life your teaching should impart, must be exhibited here and now. That is the Golden Rule of education and a very difficult rule to follow'.⁵ Education then is a living process and not to be concerned with 'inert ideas'."

DEPARTMENT CHAIRMAN VI: "I don't agree with you, Sam. I feel that all this talk about the utilization of learning is degrading and is the basic weakness in our present system of education. Look how the professional and vocational schools are lowering standards and gobbling up students because they appeal to man's economic interest."

DEPARTMENT CHAIRMAN III: "I appreciate your attitude about the lowering of standards, Bill, but it does seem to me that obtaining ideas which are not utilized sets up a basic frustration in life and may become an actual mental block to learning. There is certainly no value in an individual's learning a mass of unrelated facts which have no reference to personal experience. I think we've over-rated the success of language in conveying information. Thus, I am reluctant to look with disdain on the handicraft that has found its way into some parts of our curriculum and that of other schools within the university. I must confess that the reading of Whitehead has changed my views on this matter considerably. In his essay entitled "The Study of

the Past," he has, I think, a very sensible statement concerning the place of handicraft in a curriculum. He says, 'A training in handicraft of all types should form a large element in every curriculum. Education is not merely an appeal to the abstract intelligence. Purposeful activity, intellectual activity, and the immediate sense of worthwhile achievement, should be co-joined in a unity of experience. Of course, this doctrine must be worked with discretion, and in proportion to the other necessities of education. . . . The sharp distinction between institutions devoted to abstract knowledge and those devoted to application and to handicraft is a mistake. Every university will have its emphasis, this way or that. But I see no advantage in an anxious drawing of an exact line of demarcation. The mass of mankind, including many of its most valuable leaders, requires something betwixt and between. Common sense and no abstract theory should dictate what any particular university attempts'.⁶

"If you will grant, Bill, that students learn by contact, then it follows that we must start from the particular fact, concrete and definite, for individual understanding and must gradually evolve towards the general idea. When we force students to spend hours acquiring ideas which lead nowhere we destroy the learning process. We produce in them a distaste for ideas and a suspicion that they are all equally futile."

DEPARTMENT CHAIRMAN II: "It seems to me, Bill, that to talk of education for education's sake does not support a great ideal but reveals a type of egocentricity to which as scholars we are prone. That is, we withdraw from the world and make little contribution to the life of our times. We talk a great deal these days about education for democracy, but all such talk is meaningless unless we can produce students who can utilize ideas and skills. Furthermore, unless we can produce such students, we have no basis upon which to justify our continued existence to the community. Of course, we like to prattle piously the plati-

⁵*The Aims of Education*, p. 9.

⁶*Essays in Science and Philosophy*, London: Rider and Company, 1948, p. 121.

tude that our ultimate obligation is to the truth, but who among us has any glimmer of what that means? The only truth that I know are the truths which find expressions in the experience of men. Thus I can agree with Whitehead when he says, 'Celibacy does not suit a university. It must mate itself with action. Applications are a part of knowledge itself.'⁷

"Actually, we must not separate ourselves from our vocational and professional schools. There must be a closer working relationship because they need the central core of theoretical consideration which we may offer and we need to face the brute facts as they do. This might help us to escape the menace of uncriticized orthodox theories, and out of such a combination might come an increase in the possibilities for creativity and suggestiveness."

DEPARTMENT CHAIRMAN VII: "Your point is well taken, Sam. It seems to me that we need to acquire a union of learning, labor, and morals as did the ancient Benedictines. These monks regarded manual labor not as a mere regrettable necessity of their corporate life, but rather as an essential and valuable part of their discipline. Moreover, under the influence of Cassiodorus, the Benedictines became scholars so that the practical and the theoretical were embodied in the same individuals as an integral part of their spiritual discipline in the serving and praising of God.⁸ We need such individuals to keep our technology from becoming a monster which will destroy us, and our so-called liberal education effective in the common life of society. I feel that a necessary condition for producing such individuals is the elimination of the iron curtains which separate us from vocational and professional schools."

DEAN: "If I may interrupt, I think the basic point just made is that the antithesis between a technical and a liberal education is false. An adequate technical education

should be liberal and an adequate liberal education should be technical. Education should impart technique or style and intellectual vision. There is no reasoning apart from generality, but in like fashion, there is no importance without concreteness. Thus we should be concerned to relate subject matter to the concrete experiences of life, to employ handicraft where appropriate and to work more closely with the so-called vocational schools.

"Let us now turn to our third standard. Don, what do you think about the statement that education must take account of the periodic or cyclic character of growth, and the rise and fall of energy in interest and the power of attention?"

DEPARTMENT CHAIRMAN VII: "Mr. Dean, I believe that Whitehead is correct at this point. Any observing parent can see that a child's progress is not a uniformly steady advance undifferentiated by change in type or alteration of pace. Life itself is periodic. Therefore, I think Whitehead is correct in asserting that learning is cyclic or rhythmic involving romance, precision, and generalization. In general these stages seem to correspond to the preadolescent, middle adolescent and late adolescent periods. Of course, no pupil finishes his stages simultaneously in all subjects. He may have progressed to the stage of precision in one subject while still in the period of romance in another. Also, there are minor eddies with cycles for each day, each week and each term.⁹

"It seems to me that our teaching would be greatly strengthened if we planned our courses with this cyclic nature of learning in mind. It is fatal if a student's first year at the university is frittered away in going over the old work in the old spirit. Perhaps our entrance examinations could be strengthened so that we could discover the stage which has been reached by the student in any particular subject matter. This would mean, of course, a great deal of replanning within the curriculum in order to meet the needs of the individual student."

⁷*Ibid.*, p. 161.

⁸Lynn D. White, "The Significance of Medieval Christianity." *The Vitality of the Christian Tradition*, George Thomas, ed. New York: Harper & Bros., 1945, pp. 92-94.

⁹*The Aims of Education*, pp. 59-60.

DEPARTMENT CHAIRMAN VI: "But, Don, isn't our difficulty the fact that the secondary schools haven't done their job and we are forced to go over much material that isn't really on the college level before we can go on to more complex matters?"

DEPARTMENT CHAIRMAN VII: "Yes, Bill, it may be true that the high school hasn't done as much with the student as we would like for it to do. Ideally, our work should be that of generalization. In secondary schools, the student should rise from the particular towards glimpses of general ideas. In the university he should start from general ideas and study their applications to concrete cases. Of course, the ideal is seldom reached. But perhaps we could more nearly approximate it if we did more in the way of testing our students in terms of the cyclic character of learning and then organized sections which would confront them with the appropriate level of interest and development."

DEPARTMENT CHAIRMAN II: "Don, your remarks suggest a further idea to me. If the student had reached the stage of generalization by the last year of his college career, we should arrange a special curriculum which he would follow during that year. We should reduce the course load required of him and enable him to investigate his own particular subject matter interest in light of all its relationships with all other fields of knowledge and life. Special descriptive lectures could be set up which would range across several fields of subject matter. These lectures would be beneficial not only to the senior student but also to the faculty. Then, too, we would put the student on his own to a large extent. He would be assigned conferences with specially designated teachers in several different areas for purposes of guidance but most of his work would be done on his own. At the conclusion of this year he would be given special comprehensive examinations which would test his understanding of his speciality and the relationship of this speciality to other areas of learning.

"Education should be not only rhythmic in the sense of romance, precision, and generalization, but also in the sense of discipline and freedom. Assuming that a student has already gone through an imposed discipline, why not permit him some freedom to investigate for himself during his final year under a self-imposed discipline? Out of such investigation might come a developed and thoughtful maturity, a knowledge of some speciality and an understanding of the inter-relatedness of all knowledge."

DEAN: "As I understand it if we were to apply Whitehead's understanding of the cyclic or rhythmic nature of learning to our institution it would mean a different type of testing for the entering student, a reorganization of sections and classes, and the establishment of an entirely different type of senior year. These ideas are suggestive but let us consider how the fourth standard — namely, that 'the ultimate ends of education are living religion, living aesthetic enjoyment, and a living courage which urges men toward new creative adventure'.¹⁰

DEPARTMENT CHAIRMAN I: "Mr. Dean, I'm definitely opposed to bringing religion into education. It seems to me that in every discussion of education these days religion has to be dragged in. Let religion stay in the church where the pious people can fight over it if they wish. It isn't our business to do the job for the preachers. We're supposed to teach facts, not fables and myths."

DEPARTMENT CHAIRMAN VII: "I think our colleague has confused religion and sectarianism. It is certainly true that sectarianism must be kept out of education, but religion can't be kept out. In the last analysis our ultimate loyalties are our religion and usually these are found in the form of uncriticized presuppositions. We all live by some sort of faith which colors our actions and our teaching. The question is whether this is an adequate and intelligent faith devoid of modern paganisms. It seems to

¹⁰Holmes, "Whitehead's Views on Education," *The Philosophy of Alfred North Whitehead*, p. 639.

me that it should be one function of education to help us criticize these uncriticized presuppositions. No one simply teaches bare facts. Always there is a context of meaning and in this context are always myths of one sort or another. Religion is not the only myth-making institution of our society. The important question here is whether the myth is 'broken'. In religion or in any other field the 'unbroken' myth leads only to ignorance, prejudice, dogmatism. But the 'broken' myth can suggest meanings which free us rather than enslave us. Since our uncriticized presuppositions include 'unbroken' myths, we need to analyze rigorously such presuppositions or loyalties.

"In all honesty to our students, we should admit these presuppositions when it is logical and relevant to do so. If this involves a faith in a living God, why should we be hesitant to admit it. It doesn't mean that we have to preach to the students or define dogma for them. If it involves an agnosticism, it is better to admit it and give reasons for it than to cover it over while slanting our teaching in this direction. With all the 'cards on the table', both theistic and agnostic, at least the student will have a fair basis upon which to make an intelligent evaluation."

DEPARTMENT CHAIRMAN II: "I agree, Don, and I would add that as a very minimum, the university cannot fail to offer some study of religion as subject-matter without doing violence to the understanding of the student. Religion, whether for good or ill, has been a tremendous fact of human experience. It is impossible to understand either the past or the present without some understanding of the role religion has played in the life of mankind.

"But beyond this there is a certain sense in which all of us should be involved in religious education. Before you object violently let me put my meaning here in

Whitehead's words. 'A religious education is an education which indicates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time which is eternity.

"The ultimate motive power, alike in science, in morality, and in religion, is the sense of value, the sense of importance. It takes the various forms of wonder, of curiosity, of reverence, of worship, of tumultuous desire for merging personality in something beyond itself. This sense of value imposes on life incredible labors, and apart from it life sinks back into the passivity of its lower types."¹¹

"It seems to me that an education of any worth at all must have this type of motive power. This is not the job of a Department of Religion, or Religious Association alone. It is the task for all of us as in humility we assist each student to acquire the art of guiding his adventure of existence."

DEAN: "I'm sorry but the time has come when I must terminate this discussion. I think that you would all agree that to base our educational practices upon Whitehead's theories would call for some radical changes in our current practices. We would have to change our teaching procedures, alter our curriculum, modify our departmental structure, work more closely with our vocational schools, give more attention to the learning process of the individual student and regain a sense of the importance of the examined life. In my opinion these are the points which should serve as guide posts in our planning for the future."

¹¹*The Aims of Education*, pp. 23, 62-63.

Works of mercy, doctrine, and social responsibility are involved in —

A PLEA FOR VALUES IN SCHOOLS¹

Sister Mary Emil, I.H.M.

Consultant, Sister-Formation Conferences, The National Catholic Education Association, Washington, D. C.

IF IT BE true, and I think it is, that, as James Russell of NEA's Educational Policies Commission said recently

the chips are down in the world. Two ways of life are in mortal competition with each other. Whether we make or whether we don't make out is likely to be decided more by education than it is by any other feature of national life,

— if that be true, then there is no more time for us to be divided. The real issue is not between public education and private education — it is between knowledge and ignorance, between responsibility and irresponsibility, between the utilization of our talented youngsters and wasting them, between emphasis on moral and spiritual values or moral degradation and spiritual emptiness. We are on the same side here.

For those of us who are religiously minded — and the facts are ample to show that the overwhelming mass of American people do not believe that God is dead — this is no time to exacerbate our divisions. The goal which we all have at heart as educators, Jewish, Protestant, or Catholic, is not how we can jockey for sectarian advantage, but how we can join hands to combat any cultural force which brutalizes our children by building up in them an image of themselves as mere animals, divine neither in origin nor in destiny, bound by no morality not imposed by force, knowing no value, spiritual or otherwise, higher than the selfish and conspicuous consumption of leisure, material goods, and sex. If the issue is joined on these terms, I am sure we are likewise on the same side here, and I do

not need to point out to you the connection of this second issue with the mortal competition with dialectical materialism of which Mr. Russell spoke.

And if there is no time for us to be divided by differences which are so much less than the frighteningly great concerns which we have in common, then surely there is no time for us to be divided when there are no differences at all but where circumstances just do not bring us together enough.

If the closeness which we feel is more than a polite compliment glibly evoked for this impressive occasion, it should be based on something — and if this something is worthwhile it should not only help us as persons, but it should help the two school systems for which we have been called to work. There are many such bases for what we have in common as Catholic teachers, and for what we can contribute, in all loyalty, to our respective school systems, but I will mention only three.

I

The *first* is the concept which we can share of teaching as a vocation to the service of one's neighbor, and particularly as a spiritual work of mercy. St. Thomas, you know, has an arresting conception of teaching — as a work of mercy.

You recall the spiritual works of mercy, which some Sister drilled into you back in the fifth grade — to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to tolerate the burdensome, to bear wrongs patiently, to admonish the sinner, to pray for the living and the dead. Well, when we think of teaching as a work of mercy, I am sure that we have no difficulty with "to instruct the ignorant." But there is also included — "to counsel" these mixed-up children in our schools today, who lack a conceptual framework through which they

¹This article is the substance of an address delivered by the author to 2,200 Catholic teachers, public and parochial, at a breakfast meeting following a corporate communion service at St. Patrick's Cathedral in New York, November 2, 1958. The address is reprinted by permission of *The Catholic News* of New York, which published it on November 8, 1958.

can interpret the world as it is presented in their experience and who are in danger of devising subjective frameworks in which it is right to take a shotgun to one's parents or to play chicken on the highways. There is included "to comfort" these youngsters who have sorrows and anxieties that a child should not know, "to put up with" the troublesome who are so often not to blame for their behavior problems and who are to be pitied, nevertheless, if they are to blame, "to forgive" the students who are ungrateful or rebellious in a way that hurts us, "to correct" those who are on a wrong track intellectually or morally, "to pray" not only for the students but for those whole families who are needy, too, who can be reached, perhaps only through us, and who are part of our mission.

And so our teaching is the exercise of all the spiritual works of mercy — a sustained series of acts, if we want to make it that, of the theological virtue of charity, and it should be a source of strength to be able to see it in this way. There are children in need, intellectually, morally, emotionally, physically, spiritually. The call is to our compassion, and to a love which God himself will infuse and increase. This is a life which makes staggering demands of us, but which is unifying and satisfying because it engages us as wholes, as women — not as shriveled up school mistresses or abstracted professors.

Nor need it be feared that the emphasis on need and compassion will detract from the intellectual rigor of our teaching enterprise. Nothing but the most excellent preparation and the most excellent instruction on our part could be worthy of a work of mercy which is done as an exercise of the identical virtue by which we love God and the neighbor.

Some of you, many of you, most of you, perhaps have been doing all these things without analyzing it like this, possibly. It is always humbling and inspiring to us Sisters to realize that others are doing of their own accord and in a hidden manner what our habit says to the world that we have bound ourselves to do. And so we

can help one another by continuing a dialogue on what it would mean to go into the classroom every day as an act of mercy and to go through every lesson as an exercise of mercy. It should be a help to both of our systems to make this a part of our recruitment messages — not always what we get out of teaching — salary, security, fringe benefits, the chance to go on learning, travel. These are all there, in different ways, but more important than what we get is that we have a chance to give, and we need to say this more often, to one another and to all who look at our profession.

II

A *second* point which is basic for our own unity and which holds great possibilities for a contribution to our respective systems, would be our clarification for ourselves and our ability to clarify for others, the opposition which we must entertain, as Catholic intellectuals, to indoctrination. I am using indoctrination now in its pejorative sense — and you will recognize this educational swear word. And I will define the swear word "indoctrination" very carefully as "the imparting to a student, in any field, of conclusions-to-be-accepted, without the presentation on a level appropriate to his needs and competence, and in keeping with the nature of the subject matter, of the evidence on which such conclusions rest."

Thus I do not indoctrinate a nurse's aide when I tell her it is necessary to sterilize a thermometer without giving her a lecture on the life habits of micro-organisms, but I do indoctrinate a geneticist when I pour into him Lysenko on heredity without letting him examine or evaluate the experimental evidence. I do not indoctrinate a theological student when I reason with him about the meaning of revelation after he has satisfied himself rationally that a revelation did occur; I do indoctrinate philosophically when I expect a teacher-education student to believe that instrumentalism is wrong or instrumentalism is right, just because I say so.

If there is anything evident and hallowed in our Catholic intellectual tradition it is

that theological science, philosophical science, natural science, social science — all have their own modes of knowing and their own kinds of evidence, that there can be no ultimate opposition between one truth and another, and that we never need to stoop to indoctrination. We teachers do not always know our own tradition well enough, however, and others do not know it either.

In going over the discussions on the teaching of moral and spiritual values, or even in discussing such matters as morality in politics, one is constantly dismayed at the confusion which seems to exist between the theological and the philosophical modes of knowing. "The spiritual" is used synonymously with "the supernatural," and both are identified with revealed religion, and in a paroxysm of opprobrious usage, "the mystical" is interchanged with all three. It is because of confusions such as these, one supposes, that the imputation of indoctrination is thrown about so loosely or even accepted so meekly, where it should not be.

Just a few weeks ago, one of our better known economic commentators wrote in his column with reference to the statement that right-to-work laws were morally wrong, that it would be better to keep religion out of politics, because of the necessity of separating church and state. Now if morality can only be derivative of religion, and if there is no platonic religion-in-general laid up somewhere in the skies, but only specific religions, then we could never agree that anything was right or wrong unless we agreed religiously. In a country of great religious diversity such as ours, the practical consequence of this would be the denial of morality, or at least it would mean that we could never teach morality but just indoctrinate it.

I attended a meeting recently in which a number of educators, public-school, private-school, and parochial-school, were earnestly working out a statement on the purposes of education. One man, a public school administrator who also happened to be a Catholic, suggested that it would not be out of the way to inquire into the nature

of man, his origins, his destiny, and into the law which might govern his actions. The discussion leader stirred uneasily in his chair and said — "Of course, we cannot have indoctrination in the public schools." And at the mention of that dread word the whole group dropped not only the point about the nature of man but everything on moral and spiritual values which they felt instinctively to be somehow connected. Now I suggest this is tragic, because we cannot admit that we must throw morality out of our thinking or teaching in the name of separation of church and state and we cannot admit that certain concepts and principles must either be indoctrinated or not taught at all. That is a false opposition, because there is a third alternative, and it is this third alternative which we must be able to explain and illustrate.

THE EXISTENCE and attributes of God and the obligation to give him worship, the existence and nature of the human spirit, the existence and the definite obligations of a natural moral law which governs the actions of men and of nations — these can be taught as religious truths, but they can also be presented as being philosophical conclusions which the teacher can demonstrate rigorously if the student is able to grasp the demonstration, and which the teacher can defend popularly and partially to whatever extent the child is able to comprehend them. I am not overlooking the fact, of course, that these are not the conclusions of every system of philosophy.

They are the conclusions, however, which men of good will everywhere are searching to put back into our schools and your own system is a notable example. If we hold a philosophy which leads to these conclusions, it can hold its own before the bar of reason. Even though you also hold these things in virtue of your religion you do not need in a situation where your religion cannot be taken for granted to have recourse to any revelation or to any creed in order to bolster them up. We should be able to talk these points through purely on the plane of rational discourse. There will be those to disagree with us rationally, but

this does not lay us open to the charge of indoctrination — it just lays us open to a charge of bad reasoning, and a charge like that can always be readily inspected by inspecting the reasoning, and as good philosophers we should invite and enjoy this.

If, in any kind of school, public or private, I am teaching that cornerstone sentence for us Americans about how it is self-evident that we are endowed by our Creator with certain inalienable rights, and a student rises to challenge me on that with the observation that it isn't self-evident to him that there is a Creator, or that he endowed us with anything, or that there are rights or that if there were such things they would be inalienable — I wonder, where would indoctrination lie? Would it consist in saying soothingly — "Well, this is an archaic way of speaking which means that we just have to take it for granted as a starting point although we can't prove it, that there are such rights" — would it consist in saying "The Declaration says it is self-evident, and we have always thought it was self-evident and you can't go any farther." Should we say to the student — "Yes, it isn't really true at all, but it is a nice myth which we need to get along." Should we say to him—"Why don't you ask your minister, or rabbi, or priest about that?" Or should we say to him—"Your clergyman can give you a theological justification for this sentence and so can your religion class, if you take religious instruction, but this is also a philosophical question, and here is how the philosopher figures it out."

The problem of teaching moral and spiritual values in the public schools, and the problem of teaching these same values to students in Catholic schools in such a way that they will be able to go out and maintain a fruitful dialogue in our religiously diverse society without imposing conversion as a prior condition — these are difficult but not insoluble problems. As Catholic teachers you would be able to illustrate how it can be done without recourse to indoctrination, without violating consciences, and without getting into religious controversy — but you would have to be

good philosophers. And for us in the Catholic schools to turn out graduates who would know, in a way appropriate to their educational level, how to think theologically and how to think philosophically and when to use which intellectual habit — more of us would have to be good philosophers. If Walter Lippmann was right that we must develop a public philosophy if we are to salvage constitutional democracy and Western civilization — and I think he was — then we Catholic teachers in both kinds of schools must interest ourselves in this question, and both of our systems will be the better for it.

III

A *third* basis for the closeness we should feel and the further closeness we could realize as Catholic teachers in the public and in the parochial schools is the potential we would have, in both our systems, for education to social responsibility.

I am not thinking of responsibility now as the admirable quality which motivates well-scrubbed little girls to collect the attendance card every morning at exactly nine-fifteen and not a minute later, or the managerial ability shown by a budding GM vice-president in the eleventh grade in his hustling of ads for the school paper. It is not just the quality which moves our well-behaved youth to engage in a specified number of extracurricular activities, or which induces all of us to serve on committees and get reports in on time.

SOCIAL RESPONSIBILITY is the combination of knowledge and love which would make us confront the problems of our times — disease and hunger in the underdeveloped countries, unnecessary poverty and racial injustice in our own country, the threat of atomic holocaust which no one wants and no one seems able to hold back, the deterioration of our moral fiber as evidenced by crime, delinquency, alcoholism, and pornography in literature and on the stage, the danger of universal "boredom neurosis and collective decadence" — it is the quality which would make us confront these evils with the anguished cry "My

God, I *am* my brother's keeper. What can I *do*?"

None of our schools has been particularly successful, we must say sadly, in educating to this kind of social responsibility. The problems of our day are so big, so complex. Our increasing interdependence has been accompanied by increasing impersonalization. The crises succeed one another so rapidly. We count for so little by ourselves. It is so hard to remember and to select the facts on which to make up our minds, as we are deluged in tons of newspaper and overwhelmed with a blare of words. It all makes our heads ache — and we have so much to do anyway, with our curricular responsibilities and our extracurricular responsibilities, with catching the proper train on the subway, keeping our clothes in order, getting out our Christmas cards. How can we take on the problems of the world?

And yet we must find a way to do this. It has been said that as long as there is hatred between men, it is treason for Christians to rest. The Pope said last Christmas that we should reckon it a disgrace to allow ourselves to be surpassed by the enemies of God in energy of spirit, in work and initiative. And what Cardinal Gracias said of the apathy of Catholics as being partly to blame for the Communist victory in Kerala is perhaps not without meaning for us. "While men were dying of hunger," he said, "Christians were day dreaming behind palm trees." One could think of some decisions on foreign aid by our own Congress which caught *us* day dreaming under the shade trees.

There is no bad will in all this. There is not even always an absence of basic good will.

WHAT IS NEEDED is a coming together in the same heads and hearts of exact information of what could be done and strong motivation to do it. One can have access to the facts and you can know what could be done, but if social justice and social charity are not strong forces in one's character and if they are not integrated with the whole of a

philosophy of life, then — why bother? It is true that the common good is something in which we all share eventually, but there is never an exact correspondence between what I put into it and what I receive and that is why social responsibility must be practiced as a virtue, or not at all.

And on the other hand, if I am filled with the strongest kind of desire to do good and all of this is not joined to information and a reasonable plan of action, I will just be added to the list of half-cocked visionaries who have made "social reformer" a phrase at which to smile. This coming together in the same persons, then, of information, and of a philosophy of social justice and a theology of social charity is a delicate and difficult thing, but one may believe that our culture depends on whether we teachers can bring this to pass.

THESE ARE some of the things we share then — a conception of our teaching not just as a job nor even a profession but as a divine calling to the practice of a spiritual work of mercy, a work of mercy which will be diffused in time and in space as we inspire others to a similar compassion; we share a philosophy in terms of which we can give a reasoned defense of the truths and values which most of our fellow-Americans hold dear; we share a special mission and mandate to inculcate an informed social responsibility.

The public schools, which have put our cultural diversity to such good use in the past, are enriched by these special contributions which you bring and we are happy that they are so enriched, for we are intensely interested in public education, not only because of the Catholic children and Catholic teachers in the public schools, but because we are interested as citizens, in the most potent force in our society.

The Catholic schools are enriched by whatever commonality there is in our objectives, our philosophy, and our mission, because our schools are American and nothing that raises the intellectual and moral and spiritual life of our people can be foreign to them.

We do not print inspirational addresses as a normal procedure, but what Rabbi Lookstein said at the White House Conference provides encouragement and guidance for all of our readers.

THE YOUTH AS CITIZEN¹

Joseph H. Lookstein

Rabbi, Congregation Kehilath Jeshurun, New York City

THE YOUTH as a citizen can only be understood in the context of the society of which he is a part. For citizenship is not a congenital condition. Man is not born a citizen. The election booth is not his cradle and the voting machine is not his first toy.

We are born of parents; we are reared in a household; we attend a school; we worship in a synagogue or church, or fail to worship in one. In a word, we are part of a society long before we are conscious members of a State. Our social affiliation is antecedent to our political association. We are affected and influenced by the customs, mores, fashions, institutions, and ideas of our social environment before we even become aware of the laws, regulations and demands of our government. Social responsibility precedes, chronologically at least, political allegiance. We are men and women first, and then, citizens.

I

AMERICAN YOUTH, therefore, is a product of American society. But America is part of a world community and much that transpires here is the result of what occurs elsewhere. It is understandable, therefore, that American youth should reflect the moods, the currents, the tensions, and the turmoil of the world at large. The *Weltschmerz* or the groan of civilization in travail echoes and re-echoes in the heart of every youth of your generation.

How does youth react under these circumstances? The natural reaction is perplexity. Perplexity is the by-product of

paradox. It is the result of an unresolved contradiction. Here are some of the paradoxes that induce perplexity. We fought two major wars each one of which was intended to end all wars. We are in the throes of an endless cold war the very name of which is a paradox and the outcome, a mystery. We have achieved a United Nations and with it we see a world divided by barriers of hate and separated by iron curtains of suspicion. We are proud of democracy as an ideal and are confronted by segregation as a reality. We are committed to the doctrine that "all men are created equal," and are witnesses to 'apartheid' in South Africa. We accept piously the prophet's counsel that "each man shall walk in the name of his God," and then read about synagogues and churches smeared with swastikas. Statesmen are racing all over the world preaching and promising peace, and military experts are contriving new and better instruments of destruction. One day we become fascinated by the dramatic challenge of the conquest of space, and the next we are mortified by the dreadful threat of the annihilation of man.

Such is the nature of the paradox in the presence of which we are compelled to live. Mature adults can be unbalanced by it. The fresh and sensitive minds of youth become puzzled, mystified, and perplexed. In the language of a recent song, youth is left 'bewitched, bothered, and bewildered'.

II

FROM PERPLEXITY our youth frequently proceeds to a far more dangerous mood — futility. Disturbing questions and doubts assail them. What is the meaning of all

¹Address delivered at the Golden Anniversary White House Conference on Children and Youth in March, 1960.

this? Is there *any* meaning or purpose to life? What's the use? We are all too familiar with these questions, as teachers, as clergymen, or as psychiatrists.

But futility is rarely a lasting mood, certainly not with young people. Before long it takes on other forms that are far more perilous. Futility is essentially a passive condition; the other forms are active and aggressive. Together they are manifestations of another mood of youth — rebellion. Rebellion can be mild and mischievous, but it can also be severe and pernicious. The latter should concern and disturb us.

In one year, Americans spent some ten billions of dollars on liquor. From the Yale University studies on the drinking habits of college youth we learn that our collegiates are hardly teetotalers.

The chief of the Federal Children's Bureau informs us in a recent report that in 1957 some eighty one thousand children were born out of wedlock to teen-age mothers. Unless the situation is controlled, the National Conference of Social Work was recently told, the figure will soon reach one hundred and twenty thousand. (N. Y. Times, May 29, 1959)

The whole pattern of delinquency has taken on alarming national proportions. It includes all segments of the population and cuts across racial and economic lines. It is known in the hovels of the poor and in the mansions of the rich. Alas, in this respect we are one unhappy family.

We are dealing, therefore, with a youth that is justifiably perplexed, with a youth that frequently experiences a sense of futility, with a youth that occasionally yields to rebellion. What can we say to that youth and what can we do for it?

III

THE FIRST THING we can do for it is to provide examples of conduct. Let our young people see all about them, living models of high manhood and womanhood. Let us place before them personal illustrations of loyal and courageous citizenship. Let us in effect say to them in Biblical language, "Behold me and so shall ye do."

This must begin in the home, extend to the school and proceed into the arena of public life. Our children see and hear too much about the almighty dollar and too little about Almighty God, too much about pleasure and too little about values, too much about fashions and too little about manners. A humble and God-fearing parent can do more for good citizenship than an entire library of political science volumes. A faithful and dedicated public servant can contribute more to good citizenship than a ton of preachment on the ideals of democracy. On the other hand, twenty-four hours of filibustering in Congress does more damage to good citizenship than decades of instruction can correct. What is the reaction of young people to staid and mature senators who engage in such an unbecoming spectacle in order to block legislation and strangle the democratic process? Does it make good citizens or bitter cynics? Does it raise young people to the heights of patriotism or does it plunge them into the depths of futility?

America now has a glorious opportunity to mold the character of its young citizenry, to cultivate their character, to strengthen their faith in democracy, and to teach them respect for the dignity of man which is the very soul of the democratic ideal. This opportunity is the civil rights program. What will we do with it this year, next year, and the year after? Will our efforts be spent in kindling crosses of hate and bigotry in forty-seven Southern communities? Will we defy the law of the land and the decisions of our highest courts in their determination to banish inequalities from our midst and to confer irrevocable rights upon all Americans everywhere? Worse still, will we employ subterfuge, duplicity and hypocrisy to circumvent and evade the law and judicial authority? Will this be the example of law-abidedness and democracy that we will set before a growing generation? The last angry *old men* can only initiate a new generation of angry *young men*.

On the other hand, we now have an opportunity to act with wisdom and goodness, with devotion to freedom and with

concern for equality, with passion for truth and with love for the right. If we act so, we will provide an example for the youth of our country that will make them sturdy men and women, proud citizens of a happy America.

IV

WHAT ELSE shall we do for our youth? We must make them realize that they are the captains of their own ships and masters of their own destinies. We must teach our young to stop blaming their grandmothers for their complexes. No one denies that many deficiencies of personality can be traced to heredity and to early childhood influences. An individual, however, who is made in God's image, is endowed by his Creator with the right and obligation of free choice. One must, sooner or later, discover and develop within his own being the powers and potentials that will enable him to overcome his origin and background.

Nor can we throw the blame entirely on environment, even though we recognize its influence upon personality. Notorious gangsters have come from the slums, but so have great men. Warped minds were the products of poverty but so were radiant souls. Pathetic cowards crawled from many battlefields, but glorious heroes emerged from them as well. Man has the power not only to resist but to conquer his environment.

This we should impress upon our youth. The world into which they were born, our world, may not please them. Let them change it. The democracy to which they belong is faulty. Let them improve it. There are wrong people in public office; let them vote them out. Segregation is a blot upon the American conscience. Help to wipe it clean. There are clear possibilities before the youth of our country. It can

stand in paralyzed perplexity. It can surrender to a sense of futility. It can erupt in emotional rebellion. Then there is a far more constructive and creative alternative. Youth can face a challenging responsibility. It can by its action and conduct assert that citizenship, glorious privilege though it be, is in the final analysis, a 'do-it-yourself' enterprise.

V

THERE IS ONE final thing that we can do for our young people. We can give them substantial assurance that if they face up to their opportunity and assume their responsibility, there is every hope of victory. Behind this assurance is a body of experience acquired through the long saga of human history. We have learned from this history that progress is never a straight line. It has many road blocks and detours, advances and retreats, forward leaps and recessions. From slavery to freedom, from tyranny to democracy from hundred-year wars to the prospect of universal peace, from tribalism to a United Nations — all these advances were not easily achieved. Inspired prophets blazed the difficult trails and faithful followers trod after them. A dauntless soldier led a weary but determined army through the snow and frost of Valley Forge and won independence for a nation. A humble rail splitter, educated by the dim light of a fireplace in a log cabin, became the great emancipator and saved our republic. A man crippled by polio converted a wheel chair into a throne and a crutch into a mighty sword and though unable to walk himself, led an entire world to a glorious victory.

These are the lessons of history that our young people must learn. Fortified by them, they will achieve, God willing, triumph for themselves and glory for America.

A proposal to create a Bible reader for schools which will be translated and selected by representatives of the major faiths has caused a ferment of discussion.

A COMMON BIBLE READER FOR PUBLIC SCHOOLS

Walter M. Abbott, S.J.

Associate Editor, America

I

THE PROPOSAL that Catholic and Protestant scholars work out a common translation of the Bible for English-speaking Christians has been welcomed for its obvious usefulness in theological and ecumenical discussions. It is a fact that agreement in linguistic studies has reached the point where a uniform translation of the Bible acceptable to both Catholics and Protestants is a real possibility. Biblical scholars, whether they are clergymen of different faiths or laymen doing a job of research, now produce translations of the Bible that are more and more alike; their versions say the same thing, as they should, because scientific philological progress forces convergence to a point of accuracy that compels assent and resists partisan tamperings.¹

The possibility of an interfaith group of scholars bringing out a translation of the Bible so accurate that it would be acceptable to all the churches was discussed throughout the country at a time when reading of the Bible in public schools was being challenged before a number of State and Federal judges. Dr. R. L. Hunt, executive director of the Department of Religion and Public Education, National Council of Churches, wondered if there might be some helpful connection between the common Bible proposal and the problem of Bible reading in the public schools. He invited this writer to discuss the question at the annual meeting of the National Council's Committee on Religion and Public Education, July 12, 1960. From that discussion with educators and churchmen from all over the United

States there emerged the possibility that a "common Bible reader" might be compiled that would provide public school administrators with a solution to their Bible-reading problem.²

The difficulty about reading from the Bible in public schools has been that the various versions are regarded by parents in their court complaints as "books of worship," that is, official books of one church or another. To favor one translation over another, therefore, would be to favor one church or religion over another, which, it is argued, would be to introduce into a public institution the sectarianism and infringement of religious freedom prohibited by the First Amendment of the Constitution. Translations done by independent scholars would be frowned upon, as spurious books of worship, by members of churches that require ecclesiastical approval for publication of the Bible.

Laws that require or permit reading of the Bible in public schools have usually been upheld in State courts on the grounds that there is no "establishment of religion" involved and no prohibition of the "free exercise thereof." If the laws failed to state explicitly that a pupil should be allowed to absent himself from class during reading of the Bible, legislatures hastened to include the clause. The State of Pennsylvania revised its law after an adverse decision by a Federal court,³ and the U. S. Supreme Court voided the adverse decision. Tensions re-

¹Walter M. Abbott, S.J., "The Bible Is a Bond," *America*, Vol. 102, October 24, 1959, pp. 100-102.

²Walter M. Abbott, S.J., and Robert F. Drinan, S.J., "A Bible Reader for Public Schools," *America*, Vol. 104, October 22, 1960, pp. 117-119.

³U. S. District Court for the Eastern District of Pennsylvania, Civil Action No. 24, 119, September 16, 1959.

main, nevertheless, in schools and neighborhoods throughout the country, because the conflict of authority between the various versions of the Bible remains.

It was suggested to the National Council of Churches meeting, therefore, that a committee of Biblical scholars — Protestant, Catholic and Jewish — select only certain passages from the Bible, sufficient to provide daily readings for a full school year and suitable for use in public schools. Then the committee would make a new translation of those passages, one that would be so accurate that it would win the acceptance of all the churches. Acceptable to all who admit the accuracy of modern Biblical scholarship, it would, or should, be acceptable also to all who complain about the use of official or liturgical books of any church, or group of churches, in the public schools.

A common translation of the entire Bible would take years to work out, but a common Biblical reader could probably be finished in a single year. It would be important to have the Bible reader approved by the various religious groups on a national scale, and, to avoid all possible difficulties, it would help if the book were published by a company that is not known as a Bible publisher already, lest the public gather the impression that the Biblical reader is compiled from some Protestant, Catholic or Jewish translation already in existence. The translation used in the reader should be new and neutral, and known as such.

II

Officials of the National Council of Churches were attracted by the proposal, but, not long after the meeting, it became evident that they were thinking about a Biblical reader that would contain passages selected from the various extant Catholic, Protestant and Jewish translations. It would be left up to the public school teacher to read from a translation that he or she might consider appropriate. An editorial in an official National Council publication states that "different versions are fairly read in proportion to their use in the homes of the

children."⁴ Various considerations about present official translations of the Bible may lie behind the position taken by that editorial, and some clues may be provided in a fact sheet that was prepared by Oliver B. Gordon for the July meeting of the Committee on Religion and Public Education. It was noted in that document that Biblical verses which are objectionable to people of different faiths "point up the wisdom of an interfaith selection of Scripture passages, for the greater part acceptable to the three major faiths," and it added that this interfaith selection "also opens the way, through the use of different versions of the Bible, to a democratic acceptance of different viewpoints in religious matters and to an appreciation of the other fellow's viewpoint."⁵

It seems to me, however, that the teacher who reads a passage from the Douay Version, or the King James Version or the Revised Standard Version, will be inviting complaints from parents about the use of an official, liturgical prayer of one church or group of churches as opposed to another. The problem is there just as much in the part as it is in the whole of any official version. The objections of many Jewish groups, for example, against the reading of "any particular Bible translation" in the public schools, even if recited without comment, would surely be raised against a collection of "particular" translations. They would argue that these "official" passages introduce "sectarian interpretation" and "violate the religious conscience of some of the children."

The "common" Biblical reader, however, would not be "particular." The passages would not be from official versions of any churches; they would be endorsed by all as documents of our common heritage. Objections of Jewish groups make it clear, in fact, that public school administrators would

⁴R. L. Hunt, "Should We Have an Interfaith Bible?" *International Journal of Religious Education*, Vol. 37, October, 1960, p. 2.

⁵Oliver B. Gordon, "Certain Factors for Our Consideration Regarding the Abington Case," available on request from the office of Dr. R. L. Hunt, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

be well advised to hold that liturgical versions of the Bible now in use should continue to be the sacred or sectarian property of the churches, for use in the churches and in the home but not in the public schools.

If a new and nonliturgical book of Biblical passages were to be certified by the different churches of the country as containing nothing offensive to them, one part of the difficulty about Bible reading in the public schools would have been solved. It is a mistake to think, as an editorial writer in *The Christian Century* did,⁶ that such a "common" or "universal" Bible reader would be "reduced to a language thin enough to satisfy the major faiths." Scholars who have discussed the common Bible reader take it for granted, as they do in discussions about a complete common Bible, that the language of the translation will be an exact rendition of the original Hebrew or Greek. Thus, the prayer symbols used of God in the Psalms, "rock," "shield," "fortress" and "tower," will be rendered precisely as "rock," "shield," "fortress" and "tower," with nothing thin or fat about them.

III

A thoroughly accurate common Bible reader may prove to be acceptable to religious authorities, but what about the courts?

The dean of the Boston College Law School has written that "because of historical and other reasons, American courts today would probably divide over the constitutionality of the 'Bible reader' just as the Supreme Court of Michigan divided over this precise question in 1898 (*Pfeiffer v. Board of Education of Detroit*, 118 Mich. 560)."⁷ Some readers apparently understood this comment at the beginning of Fr. Drinan's article to mean that the decision would go against the common Bible reader. Toward the end of his article, however, Fr. Drinan mentions that the Supreme Court of

Michigan divided four to one in that case, allowing the use of the book in question, which was a collection of some 150 passages, mostly from the Old Testament.

What probably gave some the idea that Fr. Drinan held out little hope for the common Bible reader if it were challenged in court was that he ended his article by saying: "If the majority of American judges come to accept this philosophy of education (i.e., that held by the one dissenting judge in the Michigan case), it is doubtful if the reading of any Bible, however 'non-sectarian,' will be permitted in the public schools of the land."⁸ The philosophy of the dissenting judge, set forth in a long minority report, was that "teaching religion at the expense of the taxpayers is forbidden by the Constitution," and a knowledge of the Bible, however commendable, is "a branch of education which is not within the province of the state. It belongs to the parents, the home, the Sunday school, the mission and the Church."

One answer to this view is that reading of the Bible in school may be regarded as a function or exercise delegated to the teacher, by the parents, or at least by a majority of the parents. But it would probably go deeper to the heart of the problem to argue that reading of the Bible, especially in a new, nonliturgical version, is a cultural pursuit rather than a religious exercise or observance in any sectarian sense. It could be argued that reading of selected passages from a common Biblical reader, for the development of the minds and morals of school children in the cultural tradition their parents want them to inherit, is as legitimate in the public schools as any daily lesson in hygiene might be, for the development of the bodies of the children in the health traditions their parents want them to follow.

This line of argument has been approached in various court cases, but for its ultimate success it seems to this writer that a nonliturgical version of the Bible acceptable to all is required.

⁶"U. S. Constitution Excludes Fourth 'R,'" *The Christian Century*, Vol. 76, November 2, 1960, p. 1268.

⁷Robert F. Drinan, S.J., in Abbott and Drinan, *op. cit.*, p. 118.

⁸*Ibid.* p. 119.

IV

HOW CLOSE ARE we to the common translation of the Bible that is necessarily implied, at least in part, for the working out of a Bible reader to answer the public school administrators' problem?

When the proposal for a common Bible had circulated fairly widely among Biblical scholars themselves, it became evident that there was a strong feeling to wait until three current translation projects were completed — the Catholic Confraternity translation, the Protestant Oxford-Cambridge translation, and a translation of the Hebrew text by Jewish scholars. All three projects, it was rumored, might take until 1966 or 1968 for completion. In the meantime, William Foxwell Albright and a team of Protestant, Jewish and Catholic scholars set out on their own to produce a new translation of the entire Bible that would be thoroughly accurate and not under the auspices of any church or group of churches. Dr. Albright, professor emeritus of Johns Hopkins University, has the reputation of being America's foremost expert in the Semitic languages. Although he belongs to a church (Methodist) and knows a great deal about theology, his approach to the Biblical texts with his students has always been chiefly literary and historical. As a result, Catholic, Protestant and Jewish religious bodies have sent many of their future Scripture professors to study under him. True to form, he has arranged with the publishers of the new translation (Doubleday) that introductions and commentaries will stress the archaeological, historical and literary approaches; there will be religious and theological "descriptions," not "interpretations." The translation itself will be idiomatic modern English.

The quality of the scholars engaged in the project under Dr. Albright's general editorship encourages this observer to hope that the result of their work may turn out to be the translation we need for theological and ecumenical discussions. The way they are going about it and their known reputation for solid, objective scholarship provides foundation for expectations that the

much-desired common Bible is actually in the making here.

Many of the men engaged in the work would probably describe themselves simply as philologists, with no theological axes to grind. All of them, priests, ministers and laymen alike, whatever their religious affiliations, are scholars of stature who would not stoop to tampering with text or translation in order to satisfy sectarian desires of fellow churchmen. They know, too, that they would be immediately exposed, if they tried anything like that, in the critical evaluations by the rest of the scholarly world when the finished work is presented for review.

One can look only with confidence to a project that has David Noel Freedman collaborating with Dr. Albright in the general editorship. The distinguished professor of Hebrew and Old Testament at Pittsburgh Theological Seminary has helped Dr. Albright to assemble a team of experts that includes G. Ernest Wright (Harvard University), Bo Reicke (University of Basle), H. L. Ginsberg (Jewish Theological Seminary), E. A. Speiser (University of Pennsylvania), W. D. Davies (Union Theological Seminary), Mitchell J. Dahood, S.J. (Pontifical Biblical Institute, Rome), Raymond E. Brown, S.S. (St. Mary's Seminary, Baltimore) and many others. The work will be published in 30 paperback volumes in Doubleday's Anchor Book series. The first volume is scheduled to appear in January, 1962, and the last sometime in 1966.

V

Although the scholars engaged in the Albright-Freedman project have not undertaken their labors to provide an answer to the Bible-reading problem in the public schools, they will surely understand if educators who are embroiled in that problem begin to look to the coming translation as a most promising development from their point of view, perhaps even as an "ace in the hole." For, if it takes more than a year to get a Bible-reader project launched and especially if it should take until 1966 to get the approval of the various religious groups

for the project, the committee chosen for the task may find it possible and desirable to arrange for use of passages from the "Anchor Bible."

One final observation. Whether it be decided to wait for the completion of Dr. Albright's project or to start immediately on a separate Bible-reader project, school teachers themselves should be consulted

about the selection of passages for the public school reader. Their experience, rounding out the discussions of Biblical scholars and clergymen who would be involved, will avert many legal pitfalls. This valuable observation, which comes from Dr. R. L. Hunt, is typical of what can come from preliminary discussions with informed people.

A STUDY OF SOME COMMON RELIGIOUS TERMS FOR SIX-YEAR OLD CHILDREN

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HOW UNDERSTANDABLE are religious concepts to the young child? Studies have been carried out whereby the religious knowledge of the pre-school has been analyzed.^{1,2} The two studies cited indicated that religious knowledge can be assimilated according to the age level of the child. Therefore, parents who are the teachers in the pre-school years have opportunity for presenting the basic religious instruction to their children. Naturally, such formal or informal religious teaching depends upon the interest and religious intensity of the adults and other older children in the home.

Young children whose memory is developing at an unbelievable rate can learn

certain prayers and concepts and retain them when reviewed frequently. Thus, through family prayers, celebration of religious feasts, attendance at church services the beginning of religious education are laid.

Since concepts are formed in a definite psychological order, the young child is readily attracted to pictures and stories long before he shows interest in spatial forms or numbers. Thus, through these media, parents have ample scope for religious teaching adapted to the capacity, needs, and age level of the child.

Twomey's study,³ under the direction of the writer, revealed certain religious concepts well known by the Catholic child as he enters grade one. Certain pertinent findings from the study are given in this paper.

¹Sister Mary, I.H.M., and Margaret Hughes, "The Moral and Religious Development of the Pre-School Child," *Studies in Psychology and Psychiatry*, IV Washington, D. C.: Catholic University Press, April, 1936.

²John L. Thomas, S.J., "Religious Training in the Roman Catholic Family," *American Journal of Sociology*, LVII (September, 1951), 178-183.

³S. M. Twomey, "An Experimental Study with First Grade Pupils to Determine the Knowledge of Religious Concepts As Found in First Grade Readers," Master's Thesis, Boston College, Chestnut Hill, Mass., 1952.

A sampling of religious words appearing in ten basal sets of readers including pre-primers, primers, and first grade readers was compiled. A total of 118 words resulted from which sixty words of highest frequency along with their concreteness, usability, and religious content were chosen. For each word, four pictures were given, one of which answered the oral question given by the teacher. Thus, a multiple-choice pattern for the pictures resulted. Each child taken in small groups of eight to ten was given the directions and instructed to mark the correct picture with X. One hundred sixty pupils from four first grades comprised the total group.

The C. A. for the group was 6.05; the M. A. was 6.20. No breakdown by sex nor school was made.

The top 27 per cent was compared with the bottom 27 per cent to determine which items showed significant differences between the groups. A critical ratio of 1.96 at the .05 level was considered significant.

The following items were passed by the same per cent for both groups, thus showing no discrimination: confession — 88 per cent; Last Supper — 86 per cent; rosary beads — 58 per cent; statue of Mary — 84 per cent.

Certain concepts were passed by both groups at a relatively high per cent thus showing the least amount of difficulty for the groups.

Items	H-27%	L-27%
church -----	98	88
cross -----	98	91
chapel -----	91	84
St. Christopher -----	91	84

altar -----	88	93*
crucifix -----	84	86*
bells -----	84	74

*Favors low group

The concepts presenting the greatest difficulty for both groups were as follows:

Items	H-%	L-%
Holy Ghost -----	9	2
Herod -----	7	12
Good Shepherd -----	23	19
Tabernacle -----	14	5
Host -----	21	16
Red Light (tabernacle light) --	7	12*
Easter -----	37	26
Jesus' Birthday -----	19	2

*Favors low 27 per cent

The items passed by the top 27 per cent and showing discrimination of difficulty between this group and the low 27 per cent were as follows:

Items	C.R.	H-27%	L-27%
Jesus' Birthday --	2.61	19	2
Our Lord -----	2.41	33	12
My Body -----	2.27	74	51
kneel -----	1.96	48	48

The data selected from Twomey's study indicate that the child coming into grade one possesses a fairly well developed background of religious concepts. Undoubtedly, such knowledge has been learned in the home as no formal religious education has begun for these children. Through religious symbols as pictures, statues, Christmas crib, and stories the young child absorbs much religious information and can identify the concept through the media of pictures. Parents, therefore, have the privilege of building this background to the profit of the child long before he enters the school or religion classes.

As lay people seek to discover what God calls them to do, they are turning to the Christian doctrine of vocation for guidance. God does not call us to a place but in a place.

THE THEOLOGY OF CHRISTIAN VOCATION

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ONE OF THE urgent challenges facing the Christian church today is that of providing a theology of vocation that is theoretically valid and practically relevant. The sense of emptiness and meaninglessness pervading the lives of so many members of our technological society has had serious consequences in the realm of vocation. In this critical situation the Christian church has the opportunity of bearing witness to the reality of the lordship of Christ over all of life.

There are signs of a new and deepening interest in this area. Two factors are contributing to this concern — the neo-Reformation in theological studies and a rediscovery and reemphasis of the place of the layman in church and world that has found expression particularly in the ecumenical movement.¹ The theological resurgence of the twentieth century which is associated with the names of men like Karl Barth and Emil Brunner has brought a return to the Bible and to the classical sources of the Protestant Reformation. For this reason there is value in taking a fresh look at Luther and Calvin's conception of vocation before examining the teaching of contemporary theologians on the subject. From this study some fundamental insights into the meaning of Christian vocation begin to emerge.

¹See *The Christian Hope and the Task of the Church*, Harper & Brothers, 1954, Report VI, p. 1. A bibliography is included, with reference to fuller bibliographies to be found in the bulletin "Laymen's Work", which may be obtained from the World Council of Churches' Secretariat for Laymen's Work. An exhaustive bibliography can be found in *Work and Vocation*, ed. by John Oliver Nelson. New York: Harper & Brothers, 1954, pp. 213-224.

I

The common meaning of vocation is derived from Luther's misinterpretation of 1 Corinthians 7:20, "let each man abide in that calling wherein he was called." He understood this verse as a reference to the secular "calling" in which one was when he became a Christian. Nowhere else in the New Testament, however, does the Greek word *klesis* or "calling" refer to a secular occupation. Rather, it refers to God's gracious act of calling man through the Gospel to repentance, faith and eternal life in Christ.²

Although Luther's interpretation of the word "calling" appears to rest on faulty exegesis, he develops a doctrine of vocation in solid theological terms.³ He rejects the monastic life as the one so-called vocation which *cannot* be considered Christian, for in it one cultivates his own spiritual life in separation from his neighbor. Vocation is not for the purpose of self-expression or self-fulfillment, but for the service of others. In this way one cooperates with God. In the various vocations God continues his creative work. Men thus become "masks" or "veils" of God through which he works in the world.

In the earthly kingdom, the realm of Law, one's relationships with others — domestic, political, and churchly — are determined by the obligations of his position ("vocation") in life. Luther does not conceive of Law in

²Cf. Alan Richardson, *The Biblical Doctrine of Work*. London: SCM Press Ltd., 1952, pp. 35-39.

³See Gustaf Wingren, *The Christian's Calling (Luther on Vocation)*, Edinburgh: Oliver & Boyd, 1958, and Philip S. Watson, "Luther's Doctrine of Vocation," *Scottish Journal of Theology*, Vol. 2, pp. 364-377.

legalistic terms — “unchanging, absolute laws” or “universal principles” — rather, the Christian is faced with the necessity of finding God’s will in his own concrete life situation. The conflicting demands of his vocation make one aware of his egoistic self-will and the need for dying to self and living to God. The Law kills; the Gospel makes alive. Only the Gospel can motivate one for works of love. “From faith flow forth love and joy in the Lord, and from love a joyful, willing and free mind that serves one’s neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss.”⁴

BECAUSE OF the struggle that goes on continually between the old man and the new in the Christian’s life, he looks forward with joyful hope to the time of his deliverance. Vocation, which belongs to this world, is the battle field of the struggle between God and the devil for the possession of man. As man responds in faith to God, he accepts God’s command concerning his own vocation. The guiding principle here is not “an inner light”, but love and reason as man opens his eyes to the objective situation in which God has placed him. “Should not the heart leap and melt with joy, when one goes to a task and does what is commanded?” asks Luther.⁵

CALVIN’S conception of calling sounds a note characteristic both of his theology and his life. His thought is along much the same line as Luther’s and is succinctly expressed in Book III of *The Institutes of the Christian Religion*:

The Lord commands every one of us, in all the actions of life, to regard his vocation. . . . He has appointed to all their particular duties in different spheres of life. . . . Every individual’s line of life . . . is, at it were, a post assigned him by the Lord, that he may not wander about in uncertainty all his days. . . . It will also be no small alleviation of his cares, labours, troubles, and other burdens, when a man knows that in all these things he has God for his guide. . . . Hence also will arise peculiar consolation, since there will be no em-

ployment so mean and sordid (provided we follow our vocation) as not to appear truly respectable, and be deemed highly important in the sight of God. . . .⁶

Calvin did not share Luther’s peasant’s distrust of commercial economic life, and Calvinism from the beginning was a largely urban movement. Calvinism sought to glorify the sovereign Lord in the life of this world in very practical ways. Good works were of no avail in winning salvation, but they issued from the life of faith grounded in justification by the grace of God (as in Luther’s thought). They found expression in the world for the purpose of showing forth the majesty of God. The Calvinist’s conviction of the predestinating purpose of God led him to throw his energies into the battle of life in the confidence that his ways were directed by a Supreme Ruler. This had important consequences in economic, social, and political spheres as well as the religious.⁷

Luther’s thought on vocation suffered the limitation of an unqualified acceptance of the *status quo*, setting a divine stamp of approval on the existing structures of society. Calvinism made too uncritical an identification of its own understanding with the will of God. But the teaching of Luther and Calvin on vocation provides the necessary background for the consideration of the thought of contemporary theologians on the subject, which reveals their indebtedness to the Reformers in this area.

II

There is a remarkable affinity in Karl Barth’s teaching on vocation with that of Luther.⁸ Barth follows Luther in his rejec-

⁴*A Compend of the Institutes of the Christian Religion*, ed. by Hugh Thomson Kerr, Jr. Philadelphia: The Presbyterian Board of Education, 1939, p. 107.

⁷Cf. the familiar thesis of Max Weber, *The Protestant Ethic*, and R. H. Tawney, *Religion and the Rise of Capitalism* concerning the significance of “the Protestant ethic” for “the rise of Capitalism.”

⁸See W. A. Whitehouse, “The Command of God the Creator,” a review article of Karl Barth’s Volume on Ethics, *Scottish Journal of Theology*, Vol. 5, 1952, pp. 331-54, and Otto Weber, *Karl Barth’s Church Dogmatics*, Lutterworth Press, 1953, pp. 205-53.

⁴*A Compend of Luther’s Theology*, ed. by Hugh Thomson Kerr, Jr. Philadelphia: The Westminster Press, 1943, p. 116.

⁵Quo. in Wingren, *op. cit.*, pp. 211-212.

tion of a general ethics that would establish certain universal, rational principles of conduct and life. His starting point is always God's gracious revelation of himself and of his will for man in Jesus Christ. In Christ man confronts the command of God, a command which meets him in the concrete situations of his earthly existence. This is not just a "vertical" relationship, however. It is also a "horizontal" relationship, in that this command sets man in the context of revelation history which gives continuity and constancy to his life. In his volume on ethics Barth avoids a codification of ethical conduct or programs of any kind. He desires to prepare man theologically to hear the command of God which makes him free for God.

The anxiety of modern man is due to the fact that he knows nothing of the commandment and consequently of the freedom which it bestows. The purpose of this life is service. In his discussion of the "active life" Barth begins not with productive work but with the congregation. The center of life is to be found in the worshipping and witnessing church where the believer is a responsible participant in the community of faith and love. Moving out from this center toward the periphery, man has his "place" of work which relates him to the creation. "The meaning of the work that is required of man is that he is to exist in order to be able to be a Christian," declares Barth.⁹ This is far from the high valuation given work by some Christian thinkers, as e.g. Dorothy Sayers, in her book *Creed or Chaos*: "Work is not primarily a thing one does to live, but the thing one lives to do."¹⁰ But Barth still has room to affirm work as a "specifically human" action which is "an active affirmation of existence." He discusses the criteria of work as those of having an objective in mind, of dignity, humanity, reflectivity, and limitation.

Barth makes a clear distinction between "calling" and "vocation." The first has to do with election, the second with provi-

dence. "In this way 'vocation' is also understood much more comprehensively than is usual: by it is not meant merely some 'vocational work,' but the 'whole' of man's existence presupposed by God's 'calling'."¹¹ He criticizes Luther for understanding *klesis* as "the 'induction' of each man into his own particular 'sphere of work' "¹² Barth interprets "calling" in the New Testament sense as God's call through the Gospel, but recognizes man's "calling" in the sense of vocation as that particular place in which God's call finds him. Thus man is responsible not to the place of his calling, but to the God who calls him. This place is first of all one's particular age, then his particular time in history, and again his particular abilities and field of activities in life. But one's "choice of vocation" is not to be determined simply on the basis of objective analysis, but as a result of God's "own Word calling" him. One's vocation is not a fixed position, but can be changed in obedience to the will of God.

III

EMIL BRUNNER has an interesting and suggestive chapter on "The Calling" in his book *The Divine Imperative*, which he introduces with the proposition: "God gives us our calling, and requires from us the fulfillment of the duties of our calling."¹³ God addresses man as "thou" and by the act of his calling, *the klesis*, communicates his grace to him. This call of God to share in his kingdom means that man is called to serve. Since God's call is not spoken into space or to "man in general," but is a personal command addressed to an individual in a concrete situation, man is called upon to serve in his own particular place.

In calling man to his service, God accepts him as he is, a sinner. Brunner refers at this point to a common misunderstanding of Luther's central teaching on vocation. The idea has been that Luther's recovery of the New Testament perspective gave secular

¹¹O. Weber, *op. cit.*, p. 248.

¹²*Loc. cit.*

¹³Brunner, Emil, *The Divine Imperative*. Philadelphia: The Westminster Press, 1947, Chapter XX.

⁹Quo. in O. Weber, *op. cit.*, p. 241

¹⁰Quo. in W. R. Forrester, *Christian Vocation*. London: Lutterworth Press, 1951, p. 116.

work a religious significance that had previously belonged only to monasticism. But Luther's more fundamental conception is that of the justification of the sinner which makes possible a good conscience in one's calling: "God takes over all responsibility for our action in the world which in itself is sinful, if we, on our part, will only do here and now that which the present situation demands from one who loves God and his neighbor".¹⁴

It is this "present situation" that should be man's focus of concern. There is in the background the idea of Providence. Brunner cautions against this doctrine when used to justify the *status quo*, but declares that the "place" of action in which one finds himself is "the place given by God", implying certain duties. Through the perplexing and sometimes painful conflict of duties one is enabled to perceive the Divine Command. And so "what matters most is . . . the thankful acceptance of the place, at which I am now set, from the hands of Providence, as the sphere of my life, as the place in which, and according to the possibilities of which, I am to meet my neighbor in love".¹⁵

One can truly serve his neighbor only as he is aware of the nature of the heavenly Kingdom to which he is called. There is a continual eschatological tension in the life of the believer. "To be 'on the spot' — working with the Eternal End in view, that is Christian action within the Calling".¹⁶

IV

THE AMERICAN theologian, Daniel Day Williams, has offered a critique of Brunner's doctrine of vocation at two points.¹⁷ He objects that Brunner's view of the world as sinful "in itself" does not sufficiently take into account God's continuing love for it. He holds that Brunner's view of the "existing orders" and the place of Law in

human life as contradictory to love must be rejected. The impersonal elements in the structure of society are not barriers to true personal community, but give a framework and support to the growth of life in love. An adequate doctrine of vocation must evidence a true appreciation for the place of God as Creator and Redeemer. (On Brunner's behalf, it should be recognized that this double motif underlies his whole development of a theological ethic.) Williams further criticizes Brunner's teaching on Providence, in which Brunner appears to accept the individual's particular place in life as the will of God for him, without qualification.

Williams maintains that Brunner's emphasis on the moral life "as the whole response of man to the demand of God, not merely a legalistic obedience to abstract principles", is sound, but that we must go further. He offers this "clue to ethical reconstruction":

"The living God whose nature and purpose is love calls us to respond in our freedom to the tasks which are set for us by the fact that He is at work in our human history both as Creator and as Redeemer."¹⁸

He goes on to formulate the meaning of vocation in one proposition:

"The divine call to us men, and our response to it, means that we are responsible for doing here and now in the situation in which we stand whatever will serve the work of God who is seeking to bring all life to fulfillment in that universal community of love which is the real good of every creature."¹⁹

Williams' discussion is in the context of a theological tradition which he evaluates in a much more positive way than either Barth or Brunner, that of Protestant Liberalism. While recognizing its limitations, he attempts to give new formulation to some of its positive values which should be included in an adequate doctrine of vocation. In this regard he sees basic moral principles as "guides to the meaning of responsibility, that is, to our vocation".²⁰ He affirms the value and relevance of Robert L. Calhoun's

¹⁴*Ibid.*, p. 206.

¹⁵*Ibid.*, p. 203.

¹⁶*Ibid.*, p. 207.

¹⁷Williams, Daniel Day, *God's Grace and Man's Hope*. New York: Harper & Brothers, 1949, pp. 145-7; see pp. 93-100.

¹⁸*Ibid.*, p. 147.

¹⁹*Ibid.*, p. 148.

²⁰*Ibid.*, p. 151.

emphasis on the world as unfinished and vocation as a call to participate in the work of God who is seeking to bring man to fulfillment.²¹ Williams criticizes Calhoun's book, *God and the Common Life* (1935), however, for its failure to take a sufficiently realistic view of the problem of moral action in a sinful world. Calhoun is the only other major American theologian who has attempted to work out a doctrine of vocation. There are a number of books on the subject of vocation, mainly of popular nature, but most of them are concerned with practical implications of the Christian doctrine of vocation, reflecting the more empirical nature of Protestantism in America.

V

SOME fundamental Christian insights begin to emerge in the course of this limited study. These may be stated as basic propositions for a doctrine of vocation.

1. The living God personally encounters man in his concrete situation. Against the threats of depersonalizing forces that have robbed man of a sense of dignity and worthwhileness in work, and against the kind of scientific world view that would smother a sense of spiritual freedom and a belief in a personal God, the doctrine of vocation must begin with the proclamation of the Good News. Only as man is confronted by the proclamation of God's gracious act of redemption in Christ and encounters one whose love was personally expressed in terms of historical existence, can he find adequate grounds for his faith in a God who knows, cares, wills, guides, and provides in man's daily life. A genuine personalistic view of life must be rooted in the Gospel of a personal God who meets individual man in his own situation.

2. The Christian doctrine of vocation is focused not in work but in God. Not "work for work's sake", not the idea of creativity, self-expression, or self-fulfillment, but the will of God is the criterion of meaningful work. This takes us beyond the principle of calculating prudence — "What is the best investment of my time and talents?" —

to the pattern of sacrificial self-giving incarnate in the life and death of Jesus Christ. The emphasis is shifted from God's call to a "place" to God's call which comes to us in a "place".²² This enlarges the sphere of responsibility from that of a "limited field of activity" (one's secular work) to include all of life. It is based on an incarnational ethic which overcomes the false dichotomy between spiritual and material.

3. The center of life is to be found in the life, worship, witness and service of the church. Work in the sense of one's occupation cannot occupy the central place. As the *Shorter Westminster Catechism* asserts: "Man's chief end is to glorify God and to enjoy Him forever". Work is one means through which man glorifies God, but the act of glorifying God is seen in its purest form in the worship of the assembled congregation.

4. Meaningful work is to be viewed as service of one's neighbor in love within a meaningful community. The Reformation principle of "the priesthood of all believers" has sometimes been falsely interpreted in Protestantism in terms of an extreme individualism that needs to be corrected in light of the New Testament truth of the body of Christ. Its application here is in a view of work which sees it within the context of a community in which one is responsible for his brother. Truly human or personal existence means responsibility for fellow human beings. This is why the depersonalizing of man through the technological order, which deprives man of a sense of personal responsibility, drains his life of its meaning.

5. The sphere of work reveals the eschatological tension in the life of the Christian. The continuing redemptive work of Christ points toward the future reality in its fullness — and so the believer "rejoices in hope". A recovered doctrine of vocation would give man a spacious freedom and a long-range purpose to life that would enable him to bring to his work a joyful sense of cooperation with God in the purposes of his kingdom.

²¹*Ibid.*, pp. 145-147.

²²An idea well worked out in D. Bonhoeffer, *Ethics*. London: SCM Press Ltd, 1955.

"Christian Education in West Pakistan" (RELIGIOUS EDUCATION, March-April 1960) was the story of the missionary outreaches of the churches. Now Dean Freund reports on what is happening among the Muslims as Pakistan becomes a nation.

MUSLIM EDUCATION IN WEST PAKISTAN

C. J. Freund

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THERE ARE about 300,000,000 Muslims in the world. All but a trifling minority live in north Africa, Egypt, the Middle East, Pakistan, India and on through south-east Asia and the Philippines. There are possibly more Muslims in Pakistan than in any other country.

To a westerner, the Muslim beliefs appear to be simple enough. The Muslim believes in one God. He rejects the Trinity. He believes that Muhammad is God's prophet, and that God's revelations to the prophet are contained in the Holy Quran (or Koran). He recognizes other prophets, Noah, Abraham, Moses, Christ. Although Muhammad founded the Islamic religion, the Muslim holds that all prophets, including Muhammad, are equal in dignity and authority.

The strict Muslim prays five times per day, attends his mosque on Fridays (Friday is the Muslim Sunday), makes a pilgrimage to Mecca at least once in his lifetime if he can afford it, fasts and gives alms. Very many of the people are devout. Mosques are as numerous in a city like Lahore as automobile service stations in an American suburb. From the train on the way to Quetta I saw a village in which there were four buildings. One of them was a mosque. Muslims give alms, and professional beggars impose upon them. There are reported to be 10,000 professional beggars in Lahore although the Quran authorizes begging only to prevent death from starvation.

The representative Muslim is not only convinced that his is the only true religion, he is completely absorbed and carried away by his conviction. His intense faith is some-

what more to his credit than it was to his forefathers' credit as the apostate Muslim was formerly executed, but by political rather than religious authority. The representative Muslim believes that only Islam can regenerate the world, and that sooner or later his religion will dominate all nations. He feels a mild contempt for Western religions because, he says, they have failed to check materialism, tension, hatred and conflict in the world. But he does not despise Christians and an occasional Muslim pities them because they are not so fortunate as to be Muslims.

THE MUSLIM'S religion is not only a form of worship. It is a philosophy, a code of deportment, a pattern of life for him and for his community. At one time, religion, law and government were all the same in Muslim nations. There were no constitutions and no statutes as we know them; there was the Quran and it sufficed.

RELIGIOUS EDUCATION

Religious instruction is an essential part of the young Muslim's education. Under the former Muslim governments, all of education was considered a religious activity, like prayer, fasting and preaching. The maulvis had religious education in charge and a maktab or school was attached to many or most of the mosques. There may have been a time when there were no other schools.

A maulvi (sometimes mullah) is not a clergyman; there are no clergy in the Muslim system. A maulvi is a combined teacher, sexton, and leader of prayers, but he is not officially commissioned to perform religious functions or exercise authority.

The principal business of the maktab was to teach boys and girls the Quran and their devotions. They learned their prayers by heart. Indeed, some of them got the entire Quran by heart. They learned to distinguish between right and wrong, as explained in the Quran, and how to deport themselves. In some of the maktab students learned reading, writing and arithmetic, but these subjects were always secondary to religion.

IF A STUDENT wished to study religion beyond the maktab, he attended a madrasah or college. Madrasah is translated into "college" but was not a college in the modern sense; it was merely a high school of religion. Secular subjects were introduced into these madrasahs incidentally or not at all. The present, privately administered Islamia colleges and high schools have largely replaced the madrasahs. In these modern Muslim colleges and high schools the students get a general education, but in a pronounced religious environment.

Although there are no recognized Muslim clergymen, some few men have always aspired to become religious scholars in their communities. Seminaries were established to serve them and some of these are still in operation, such as the Madrasah Kasim-ul-Ulum and the Jamia Ashrafia at Lahore, and the Dar-ul-Ulum at Karachi. One who completes the seminary program successfully earns the title of "Alim", but is generally called "maulvi". If an "Alim" becomes distinguished for religious learning he is called "Allama".

FINALLY, there were the Muslim schools of law, really schools for teaching the legal elements and meaning of the Quran. The courts of law were religious institutions, co-ordinate with the mosques. The judge (qazi) and the lawyer (wakeel) were graduates of these schools. They applied the Quran to criminal and civil cases. Pakistan and other Muslim nations now have conventional courts and conventional systems of law, but even these conventional laws are based upon the Quran. The old Muslim law schools have been absorbed into the law schools of the modern universities.

The traditional objective of Muslim education is religious instruction, but the schools were never mere agencies for imparting knowledge; they were expected to train the will and the character of the students. When elements of secular subject-matter were introduced into the curriculum, they were always adapted to the Quran.

To-day, then, it is generally realized that education without a moral and religious basis is not only defective but dangerous; and a host of private, communal, educational institutions have sprung up to meet this need. Muslims, as we have seen, have always realized this need for character-forming education based on religious and moral teaching, and the modern Muslim system of education is entirely based on this principle.¹

Muslim religious societies contribute materially to the support of the present system of religious education under private auspices. One of the most important of these societies is the successful Anjuman Himayat-i-Islam of Lahore which largely dominates Muslim secondary and college education in the Punjab. The original and general aim of this society is to keep alive in the people their Muslim beliefs and loyalties.

THE GOVERNMENT of West Pakistan operates all the "public" schools. These are just as distinct from the private maktab or mosque schools as the public schools are distinct from the private in the United States. Students are required to study religion in the elementary government schools, and in the "middle schools" up to the eighth class. Religious instruction is now compulsory in the high schools only in the Peshawar and Hyderabad regions, but will become compulsory likewise in the Lahore region when a contemplated new study plan is put into effect. In those regions where religion is compulsory in the high schools, students need not write examinations; they fulfill the requirement by attending religion classes.

In the region of Bahawalpur, since 1953, the government operates the maktab as well as the regular government schools. In

¹A. Waheed, *The Evaluation of Muslim Education*, p. 69.

these government supported maktab, religious instruction, and the perfection of character and deportment, are the principal objectives, although students do learn to read, to write and to cipher. The teachers in the maktab throughout Pakistan are usually the maulvis. Not many of them have had the opportunity to qualify as teachers but they are available, they are willing to do the teaching, and they are eager to strengthen the faith of the young people. Their teaching is a part-time duty and in some cases the government pays them a nominal salary. An exception is the Bahawalpur region where the maulvis are full-time teachers as in other schools, and where the government pays their entire salaries.

In 1956-57, about 297,000 students attended religion classes in the primary and middle government schools of West Pakistan. The private Muslim schools, colleges and seminaries are independently operated and there is no statistical service. It is practically impossible to ascertain the number of their students. Dr. Abdur Rauf of the West Pakistan Bureau of Education believes that enrollment in the maktab is gradually falling off because, since Pakistan became independent, students receive religious instruction in the government schools.

SUBJECT-MATTER

What subject-matter is taught in the Muslim religious schools? The main stem of all religious instruction is a standard, age-old curriculum called the Dars-i-Nizami. Apparently it makes no difference whether the school is a maktab or a government primary, middle or secondary school; the pattern for religious teaching is this standard curriculum, although it is adapted to the level and age of the students.

This curriculum specifies that boys and girls begin learning their religion by reciting the Quran. With the Quran they learn certain prayers by heart. This is important, as daily prayers are an essential part of the Muslim religious duty. After they have gone through the Quran, the children translate the Arabic of the Quran original into the vernacular, which is Urdu

in West Pakistan. This they accomplish with the help of a text service, possibly something like the Western students' cribs. Thus they learn the Quran in their own language. But they probably do not grasp its full meaning. I have read an approved English translation of the Quran, and it is by no means easy reading, even for an adult.

Muslim leaders and educators insist, and always have, that it is not sufficient merely to recite the Quran or even to memorize it; the students must understand it. However, the majority of Muslim students are poor, and expect to spend their lives at simple occupations such as farming, herding or common labor. They will have no opportunity for intellectual or cultural interests. Hence it is to be expected that some teachers make no serious effort to explain the Quran; the students cannot understand it anyhow, and possibly do not need to as long as they are conscientious in their devotions. Further, it is at least possible that a teacher here and there does not understand the Quran very well himself. At Peshawar, late one afternoon, we found a mosque in a congested bazaar. On a second floor verandah of this mosque about twenty small boys stood in rows facing a bearded maulvi. He asked them a succession of questions and they shouted answers in unison at the top of their young voices, loud enough to ring through the narrow, crowded street below. There was nothing to suggest that these young students knew, or were required to know, what they were shouting about.

After the boys and girls have translated the Quran, their teachers instruct them in simple religious duty and devotion, and in personal manners and morals. These manners and morals may be the equivalent of Western ethics, except that they derive from the Quran and are exclusively religious, not philosophical.

THE QURAN is the ultimate source of religious knowledge. But this knowledge may be transmitted through other media. The most significant of these are writings called the Hadith. They describe the Sunnah or "practice of the Prophet", his way of living, relations with fellow-men and attitudes to-

ward moral and social questions. Muhammad did not write the Hadith. Indeed, he did not know how to write; the Quran he dictated. "Narrators" who lived in his time told the story of his sayings and his doings. These accounts were later committed to writing and called Hadith. They are a principal norm of morality and conduct. The Muslim holds that they were revealed as to content, although not word for word, as was the Quran.

For exceptionally gifted and interested students there is an advanced Dars-i-Nizami. This advanced curriculum, unlike the elementary, includes a number of non-religious topics, although they are probably taught in order to strengthen the religious instruction. The successive subject-matters in this advanced curriculum are:

1. Commentary on the Quran, or exegesis, and principles of commentary.
2. Criticism of Hadith, and principles of criticism.
3. Fiqh or principles of Muslim jurisprudence.
4. Arabic rhetoric.
5. History of Islam.
6. Philosophy, and Ilm-al-Kalam of polemics.
7. Arabic and Persian language and literature.
8. Medicine or Tibb, as auxiliary topic.

This advanced Dars-i-Nizami is presumably taught in all the seminaries. It is the scheme for Muslim research and higher scholarship.

MUSLIM BEGINNINGS IN PAKISTAN

What evidence there is indicates that Muslims first came to north-west India in the eighth century A.D. They came from the north-west border and they came to conquer. One of the earliest Muslim invaders, Mahmood of Ghazana, is reported to have invaded India seventeen times. More than a century following his exploits, Muhammad Ghori seems to have established a stable government at Delhi. It is said that he destroyed Indian temples and built mosques and Muslim colleges to replace them. He educated a number of his slaves and one of these, Qutb-ud-Din, succeeded

him. This ruler likewise built mosques to serve not only devotion but education as well. One early monarch, Firuz Tughlak, educated 18,000 of his own slaves, and built thirty colleges with mosques attached.

Information about religious education under these early sovereigns is not too reliable, partly because historians were court officials and probably could not resist the temptation to flatter their patrons.

About 200 years later the Mughal emperors made it their business to advance Muslim education. The first of these, Babar, ruled from 1526 to 1530 A.D., and was an enthusiastic patron of learning, as was his son and successor, Humayun. But the most famous of the dynasty was the brilliant Akbar, in power from 1556 to 1605, who built colleges and a "great library". He was more broad-minded than some of his predecessors and encouraged Hindu as well as Muslim study. He entertained scholars in his palace, established a great debating hall, and

on Fridays and Sundays, as well as on holy nights, the "Suffis, doctors, preachers, lawyers, Sunnis, Shias, Brahmans, Jains, Buddhists, Charbaks, Christians, Jews, Zoroastrians, and learned men of every belief" were invited to the royal assembly and each fearlessly brought forward his assertions and arguments.²

According to Narendra Nath Law, the emperor himself regularly attended the debates.

Akbar was a liberal and inclined, perhaps, to be heterodox. He insisted that educators instruct young people not only in religion but in arithmetic, agriculture, geometry, astronomy, householding, medicine, logic, history and much besides.

UNDER THE administration of the East India Company the Government not only encouraged Muslim study, but went so far as to subsidize the Muslim educational institutions. But when the British took over in 1857, they completely revised the policy and introduced a new system of education, administered by the Government, and patterned largely upon the famous Macaulay Minute. The primary purpose of the new

²Narendra Nath Law, *Promotion of Learning in India*, p. 145.

system was to teach the English language and otherwise to train young people for the great number of bureaucratic posts in the government offices. Religious and ethics instruction was completely excluded from the curriculum.

The new system angered the Muslims because they considered religion the most important element in all of education. They boycotted the new schools and formed associations to establish private schools of their own. The boycott gained for them the satisfaction of maintaining their principles, but unfortunately it kept them out of remunerative and even influential government employment. Men from the new government schools were naturally favored for these appointments. As a result, the Muslims gradually lost all influence in government and in government affairs.

Since Partition, or the independence of Pakistan, the government schools have restored religious instruction, as has been indicated. In addition, the Government subsidizes many private Muslim schools which it has approved. A private school which fails to gain approval is in a difficult situation. It may receive a grant from a private fund, but the grant will not be sufficient because the funds are limited, as are the contributions, which are made principally by middle class citizens. With occasional exceptions, wealthy Pakistanis — and there seem to be many of them — have not yet become interested in philanthropy.

ADJUSTMENT TO MODERN TRENDS

In recent years, thinking Muslims have suspected that some of the traditional Muslim views about education are out of line with world progress. Although they are convinced that their religion and modern science, for example, are quite consistent with each other, they believe that some kind of practical co-ordination has to be worked out. They feel that secular knowledge must have greater emphasis in the whole pattern of education. As always, the Quran is the basis of their thinking, and they quote:

But those among them who are well

rounded in knowledge . . . to them shall we soon give a great reward.³

Say: Are those equal, those who know and those who do not know?⁴

The revision in education for the law is an example of what these enlightened Muslims are thinking about. Administration of the law, as indeed of government, had been a religious activity in compliance with the Quran, as previously explained. But Muslim law could not be coordinated in detail with the new government when the British took over the subcontinent. The laws were accordingly revised and the teaching of law was modernized. However, the basic principles and the essentials of the law remain grounded in the Quran as they had been.

A SIMILAR problem results from the onrush of science and technology. The thinking Muslim proposes to adjust the system of religious instruction to new discoveries in the sciences and new applications of technology. Particularly, he wants to construct a philosophy or code to fit the lives of the people into the material environment which comes of research and invention.

These are mere illustrations. The whole world is changing in every respect. Muslims cannot stand by and watch the changes, they must have a part in them.

The Muslims in framing and developing their educational policy are faced with the necessity of keeping in line with the trend of world progress generally, and at the same time of meeting their own cultural and religious needs. In the past, that problem has been faced, and in some measure solved.⁵

If they wish to be consistent, Muslims must welcome modern scholarship and its output. In fact, they contend that they devised the principle or policy of intellectual independence and free enquiry which is basic in all reputable scholarship today.

It was in Islam that the birth took place of the method of observation and experiment and of inductive reasoning, which as introduced by Bacon in England, made modern

³Mohammad Marmaduke Pickthall, *The Meaning of the Glorious Koran, an Explanatory Translation*, S. IV. V. 162.

⁴*Ibid.* XXXIX. V. 9.

⁵Waheed, *Op. Cit.*, p. 59.

scientific progress possible. It was a Muslim scholar like Al-Beruni who in his approach to the modern mathematical idea of function saw from a purely scientific point of view the insufficiency of a static point of view: it was Nasir Tusi (1201-1274 A.D.) who by first perceiving the necessity of abandoning the concept of perpetual space furnished a basis for the hyperspace movement of our times; it was Ibn-i-Maskavaih who first anticipated the theory of evolution as an explanation of the origin of species. Islam, then, places no limits on knowledge and research, and if we have not yet completely attained the general acceptance of the principle of movement in the structure of Islam known as "Ijtihad", we are very near it.⁶

THE DEVOTED and intelligent Muslim has so much confidence in his religion that he has not the slightest misgiving about his religious tenets conflicting with novel, modern ideas. The Quran comes from God, he says, and so does the universe. Hence, the universe cannot possibly display or disclose anything inconsistent with the teachings of the Prophet.

The adjustments between religious education and modern trends and movements which he talks about are only accidental, matters of form and procedure; there can be no essential contradiction between them. An adjustment has successfully been made in the teaching of the originally religious discipline of the law; adjustments in other disciplines will be just as successful.

THE UNIVERSITIES

The West Pakistan universities are the key to the movement for the integration of Muslim religious education with modern life. Professor Alau-din Siddiqi explained the responsibility of the universities for coordinating Muslim religious and modern philosophy. He is head of the Department of Islamic Studies in the University of the Panjab at Lahore. He is a youthful, black-bearded man, with intense dark eyes; he is vigorous, eloquent and enthusiastic.

As he put it, "The universities must be the centers and the principal agencies whereby to fuse the intense feeling and dominant national influence of Islam with the surging scientific and cultural movements of the

West. This is a principal function of a department such as ours.

"But it is not the only function. In addition, the universities must remake Muslim influence in our nation. This influence is powerful. Every one of us comes under it. We must endow it with intellectual vitality; we must organize and formalize it. To do that we must bring into being an enlightened coterie in the population, and we must develop up to date techniques.

"Again, we must revitalize the teaching of the Muslim religion in the schools and in the institutions of higher learning. Religious instruction at present tends to be a more or less humdrum procedure. Unfortunately, much of it is in the hands of traditionalists, some of whom may not be wholly in sympathy with what we are doing."

THE UNIVERSITIES have made only a beginning. They do not yet exert their full influence. It will be a long time before the vitality of a department such as Professor Siddiqi's will penetrate every one of the thousands of Pakistan farming villages and affect every mosque over the land.

Professor Siddiqi has developed a program for post-graduate Islamic studies in the University of the Panjab. His postgraduate students pursue studies and write "papers" in the following subjects:

1. The Quran and related studies.
2. Hadith or religious literature.
3. Fiqh or jurisprudence.
4. Political and cultural history of Islam.
5. Comparative study of religions: Hinduism, Buddhism, Zoroasterism, Judaism, Christianity and Islam.
6. Islam and modern thought.
7. Thesis, restricted to topics pertaining to Muslim religion and culture.

"Islam and modern thought" includes modern philosophical, scientific, economic, social and political thought, and modern art. It will be noted that some of the topics in this advanced program are in the same broad areas as the subject-matters in the elementary religious schools.

Fifty students for the master's degree and two for the doctor's degree are registered in the Professor's post-graduate department.

⁶Waheed, *Op. Cit.*, p. 34.

ISLAM AND COMMUNISM

Muslims contend that their religion is a strong check on the spread of communism. They are probably right. Many of them believe that to contain communism is a principal mission of the Muslim nations. I first heard this opinion from a Turk, even before reaching Pakistan. He is the son of a former prime minister of Turkey, a former NATO intelligence officer, and is now president or manager of the Turkish Airlines. In the course of a very interesting visit he declared that the chain of Muslim countries ranging from north Africa through Asia and extending to the Philippines will hold together and prevent the spread of communism, at least into and beyond these countries. He and other Muslims contend that Islam is communism's most formidable opponent in the world. On the wall of Professor Siddiqi's office is a large poster showing the Muslim nations at least partially encircling the menace of Russian and Chinese aggression.

The Pakistan Muslim does not principally oppose communism because it threatens his home, his land, his economic life or his system of government. He is not much afraid of communist invasion. He shrugs his shoulders and remarks that his country has been invaded many times. Shooting and destruction do not frighten him as they do us; after 1000 of years of experience, his people are pretty well used to them. But he does abhor communism because communist philosophy threatens his religion. Since nothing in his life is as important as religion, no danger can be so serious as a danger to that religion. Communist doctrine is directly opposed to his religious belief and accordingly he hates communism. His religion teaches him that he is responsible to God and to man; communism rejects God. He loves his mosques, his devotions and his religious holidays; communism suppresses religious ceremony. He gladly acknowledges his dependence on God; communists proudly declare their self-sufficiency. He considers himself a child of God; the communist tells him that he is merely an organism.

Muslims have repeatedly told me that their people will cheerfully die rather than yield to communists. But the warlike Panjabi would certainly kill a lot of communists before they died. Illiterate country people might stand their ground even more firmly than cultivated Pakistanis in the cities. Russia has indeed absorbed Kurdistan, Kazakhstan, Turkmenia and other Muslim territories of south central Asia. The Pakistan Muslims' explanation is that the Muslim religion in those regions had degenerated over the years and had no vitality. Further, that the economic condition of these peoples was so desperate and their resources so meager that they were too sickly and weak to assert themselves.

In any case, the free world should take the Muslims and their opposition to communism very seriously, and should appreciate and be grateful for the power of Muslim religious instruction, if only as a source of Muslim anti-communist fervor.

PERSONAL RELATIONS

The Pakistan Muslim may be reticent about religious education but he is always quite ready to discuss religion with a Christian. It is remarkable how easily the two reach an understanding. Western Christians are frequently embarrassed to talk about their religious beliefs, even with fellow Christians. Not so the Muslim. He is imbued with his religion and eager to enlarge upon it. The Muslim feels kindly toward the Christian despite the great difference in their creeds. To him the Christian is just a person who happens to think differently about religion than he does; it never occurs to him, as it does to many Westerners, that people can be aloof from each other because of religious differences.⁷

⁷References: Arnold, Thomas, and Guillaume, Alfred, *The Legacy of Islam*. London: Oxford University Press, 1931; Law, Narendra Nath, *Promotion of Learning in India*. London: Longmans, Green, 1916; Pickthall, Mohammad Marmaduke, translator. *The Meaning of the Glorious Koran, an Explanatory Translation*. New York: Library of World Literature, Inc., 1956; Waheed, A., *The Evaluation of Muslim Education*. Lahore: Feroz Printing Works, 1937.

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SYMPOSIUM

RELIGIOUS EDUCATION AND ADULTS

The rediscovery of the laity is one of the most important facts in modern Protestant and Catholic thought. The new views of the total ministry of the church, of the significance of witness in the world, and of the teaching ministry of the laity emphasize the significance of various kinds of adult religious education. Some aspects of this movement are described in this symposium.

I

A NEW VIEW OF THE LAITY

Franklin H. Littell

Professor of Church History, Perkins School of Theology

ONE OF the most illuminating ways to study the doctrine of the church is to trace the attitude to the "laity" across the centuries. What does "laity" mean in the thinking of the church in the different periods? More than that, what is the self-understanding (*Selbstbewusstsein*) of the "laity" in a given period? Accepting for a moment the usual working definition of "laity" as the masses of the baptized, the generality of communicants, or the "ordinary membership," we find that the attitude to the rank and file actually defines the kind of a church being studied. In most cases, liturgy, orders, the place of preaching in the life of the church, will fit into a fairly consistent pattern once we are aware of the attitude to the "laity" and the laity's attitude to itself.

In the valuable studies of the ministry made by Professor H. Richard Niebuhr of Yale and his associates, something similar was revealed: the view of the church in various eras is exposed also by the view of the ministry. *The Ministry in Historic Perspective*¹ can thus serve as an introduc-

tion to Church History. And this is true not just in the sense that any period can be illuminated by a special function or style of church life and work — as, for example, by a study such as John T. McNeill's *A History of the Cure of Souls*.² It is true in a much more general sense: in terms of the relationship of group structure to group function. To put the practical point succinctly, a church which proclaims "the priesthood of all believers" but does not, in fact, provide any known ways for that general priesthood to express itself, will teach not initiative but docile obedience as the Christian stance.

Of course the opposite may happen, too. We have today the curious fact that a religious institution which in principle stands for the rule of the common membership by a class of professional theologians and canon lawyers (e.g., the Lutheran churches of Germany) may produce great new centers of lay initiative and imagination; while a religious body which began with the most radical egalitarianism has come in fact to concentrate power and decision in the hands of "the religious" (e.g., the Southern Baptist Convention). The most important new

¹Niebuhr, H. Richard, and Williams, Daniel D., eds., *The Ministry in Historic Perspective* (New York: Harper and Bros., 1956).

²Harper and Bros., New York, 1951.

movements to express "the apostolate of the laity" have come not from the free churches but from Roman Catholicism, Eastern Orthodoxy, Anglicanism, Lutheranism and Calvinism in Europe. This situation is largely contrary to the verbal position of the various churches involved. The free churches should continue to produce lay initiative and the old establishments should continue to produce docile subjects. But accommodation to culture on the one hand, and suffering and persecution on the other, have almost reversed the former postures of the respective "laity."

In the process of this development, the image of a Pilgrim church (*ecclesia viatorum*) has come to the fore in the midst of European Christendom at the same time that the American free churches have been taking on more and more the image and function of culture-religion. The American Protestant churches are the last great repository in Christendom of the 19th century continuum of Christ and culture and its theology. To find wisdom as to the role of the layman we must turn to the book by Yves M. J. Congar (French Dominican) — *Lay People in the Church*³ and the book by Hendrik Kraemer (Dutch Calvinist) — *A Theology of the Laity*.⁴ We look to the *Kirchentag* and its affiliated movements (Rassemblement Protestant, Kirk Week, etc.) and to the European Lay Institutes (Sigtuna, Iona, Bad Boll, Boldern, Kerk en Wereld, Tutzing, etc.) to discover what can happen when lay people take their vocation as Christians seriously. And we find that in the process of opposing Nazi and Communist totalitarianism and re-asserting the Lordship of Jesus Christ over all of individual and social life our brethren in Europe seem to be raising classical Free Church issues just at the time we in America seem to be accepting the status of

religious establishment (*Volks kirche*), social if not legal. What we very much need in the American Protestant churches is a re-thinking of the view of the church, and particularly of the laity, in terms of the disciplines of discipleship. And along with the effort to think Christianly again about the laity and its mission in the world, we need some vigorous attention to the experimental centers which can bring patterns of lay devotion back into focus. There are noble experiments being made—Kirkridge, Pendle Hill, Parishfield, Austin "Faith-and-Life" Community, Fern Mountain — but they are small, indeed, alongside the hundreds of millions of dollars being spent by the churches for promotion, public relations, and popularity.

THE VIEW OF THE LAITY

It was proposed earlier that the church view could be studied by considering the view of the laity in the different periods of church history, particularly the laity's view of itself. Since the New Haven ecumenical meetings (August, 1957), a team of scholars led by Hans-Ruedi Weber of the Department on the Laity of the World Council of Churches has been doing just that. *The Laity in Historic Perspective* will shortly appear in print, with essays ranging from "The Laity in the Early Church" (by Professor George Williams of Harvard) to "The Laity in Modern America" (by Professor Howard Grimes Perkins).

Of course, "laity" as popularly conceived is not a Biblical concept. In the Bible, the laity is the whole people of God (*Laos tou Theou*). The "ministry," as a representative office, is set in the ministry of the whole church. All Christians were "laymen" before they were "ministers," and in New Testament and early times the emphasis was on the Diaconate of all believers by virtue of their ordination in their baptism. Those set aside to perform special functions — apostles, prophets, teachers, etc. — were subject to installation and recall by the whole community of witness. In this period, one of the four most dramatic times of growth in the Christian movement, the

³Translated by Donald Attwater and published by Bloomsbury Publishing Company, London, 1957.

⁴The Hulsean Lectures at Cambridge, published by the Westminster Press, 1958. Professor Kraemer founded *Kerk en Wereld* (the Netherlands) and was the first Director of the Ecumenical Study Institute, Chateau de Bossey (Switzerland).

faith spread by the initiative and imaginative effort of the laity.⁵

WITH THE TRIUMPH of Christianity as the imperial religion, a quite different power structure obtained. In the ages of Constantine, Justinian, and Theodosius, not even the bishops and metropolitans wielded final authority — let alone the consensus of the faithful: the Emperor, advised or victimized by various ecclesiastical politicians, ruled. In the centuries that followed, in Christendom, Christian statesmanship and decisions shifted back and forth between secular rulers and hierarchs. The faith spread by conquest and political aggrandisement. A "good layman" was one who obeyed his liege lord in matters religious as well as political or military. Except for the monastic orders, which from time to time provided outlets for laymen discontented with silent docility, the masses of the baptized were relegated to the posture of spectators. In the medieval liturgy they never can adopt a more active role than adoration. As one great historian has said of the pattern which obtained for 1200 years, for all practical purposes the clergy were the church.

The 16th century Reformers did not change this situation. On the contrary, Zwingli and Luther and others of the Protestant state-churches repeatedly made clear that the common folk were to stay in their stations and leave religious matters to those professionally trained to handle them. The "priesthood of all believers" became, therefore, the lay priesthood of Christian princes and town councillors advised by theologians and canon lawyers.

It was the Restitutionists⁶ — the short-lived Anabaptist movement of the Conti-

nent and the radical Puritans of the British realm — who restored in literal-minded fashion the ministry of the whole church which they considered apostolic. For them, "apostolicity" ceased to be obedience to persons and structures claiming a long line of succession and became "obedience to the New Testament ordinances." In the process, they re-asserted the New Testament pattern of decision-making — a process involving a consensus of all the faithful, of which it could be reported, "It seemed good to the Holy Spirit and to us . . ." ⁷ The "counsels of perfection," earlier binding only on "the religious," were laid upon all members. The Great Commission was held, against the protests of state-church scholars, to be still binding upon all believers.⁸ It has been said that Mennonites, Hutterites, Quakers, Baptists, Disciples, Christians, etc. have no ministry in the traditional sense. A more accurate way to put it would be to say that they have *no laity*, at least not of the kind that for centuries filled Christendom with silent subjects.

IN AMERICA, after the collapse of the colonial state-churches, the "Left Wing of the Reformation" came into its own. With a "restitutionist" view of the separation of church and state and the importance of home and foreign missions, the Baptists and Methodists and Disciples carried the day for an active view of the ministry of the laity. Even American Anglicanism, in the power of the vestries, and American Catholicism, in the struggle with "Americanism," were carried along by the necessities of a voluntaristic style of religious membership. Today, in the "post-Protestant" era of American history, Judaism as well shows the effects of a church-view which stresses financial support, activity, responsibility, and decision on the part of the rank and file. In

⁵See Allen, Roland, *St. Paul's Missionary Methods* (New York: Samuel R. Leland, n.d.), and *The Spontaneous Expansion of the Church* (London: World Dominion Press, 2nd edition 1949); Williams, George H., "The Role of the Layman in the Ancient Church," *Greek and Byzantine Studies* (July, 1958), pp. 9-42.

⁶See the article, "Christian Primitivism: A Historical Summary," *Encounter* (1959) 3:292-96; also, Chapter III of *The Anabaptist View of the Church* (Boston: Starr King Press, 2nd edition 1958).

⁷See the article, "The Work of the Holy Spirit in Group Decisions," XXXIV *The Mennonite Quarterly Review* (1960) 1:75-96; also, Lindsay, A. D., *The Essentials of Democracy* (Philadelphia: University of Pennsylvania Press, 1929).

⁸See the article, "Protestantism and the Great Commission," in New Series II *The Southwestern Journal of Theology* (1959) 1:26-42.

the "Great Century"⁹ of the Christian Movement, those church bodies which stressed the ministry of the whole church became the carrying power of the faith — in America and also in the younger churches of Africa, Asia, and the islands of the sea.

THE CRISIS IN CHRISTENDOM

In the meantime, the wholesale decline of the authority of the old Roman Catholic, Orthodox and Protestant state-churches in Europe prepared the way for the rise of Totalitarianism. The "baptized heathenism" of the state-church lands turned into tribal religion of the crudest and most demonic sort. The failure to educate or provide channels of expression for a laity no longer content to be silently docile opened the way for the "nonsectarian religion" (*positives Christentum*) of Article 24 of the Nazi Party platform, for the Germanic Religion of Professor Heuer or Mathilde Ludentorff, for the hyphenated religion of the Christian Marxist Institute at Leipzig, for the peculiar eschatology of the League of Progressive Pastors in the Soviet zone of Germany.

In the midst of this life and death struggle, with apostasy and militant unbelief a daily problem, the leaders of the church resistance to Totalitarianism have developed new understandings and techniques in the training and activating of the laity. Out of this encounter, moving from the Barmen Articles (May, 1934) to the Stuttgart Declaration (October, 1945) there have emerged the most important lay movements of the 20th century: the *Kirchentag*¹⁰ and the Evangelical Academies.¹¹

⁹See the article by Kenneth Scott Latourette, "New Perspectives in Church History," XXI *The Journal of Religion* (1941) 4:432-43.

¹⁰The published documents on the *Kirchentag* are numerous. See the article in Littell, Franklin H., and Walz, Hans Hermann, eds., *Weltkirchenlexikon: Handbuch der Oekumene* (Stuttgart: Kreuz-Verlag, 1960), col. 727-30; also, Chapter IV in *The German Phoenix* (Garden City, N. Y.: Doubleday & Co., 1960), with notes and bibliography.

¹¹See the article by W. Simpfendorfer in *Weltkirchenlexikon*, cols. 21-24; also, Chapter V and Appendices D, E, and F in *The German Phoenix*.

IN EUROPE, the more perceptive young theologians are now discussing the implications of the "post-Christian era" in which they find themselves. More than that, however, they are reworking the New Testament understandings of the church and the Reformation understanding of Christian vocation (*Beruf*) in a way which has extraordinary promise. They have accepted the fact that the vast masses of the baptized are in fact beyond Christian influence and direction along traditional lines; at the same time, they have discovered that many of the intellectuals, labor leaders, and professional people respond eagerly to the Christian gospel when it is dissociated from a power-structure for which they have only contempt or pity. Thus the *Kirchentag*, the mass rally of the church, and the Evangelical Academies, the adult education centers led by the men of the resistance, have been able to enlist many bright people who have long since written off the decaying state-churches as things of the past. Oftentimes Academy conferences will have as participants a high percentage of nominal Catholics as well as Protestants: there is none of the confessional animosity evident which curses American nativism, able to unite in animosity to Roman Catholicism when nothing else remains. Participants in Academy conferences include, also, Anticlericals, Social Democrats and even Communists: the only rule is that all present must in good faith participate in the dialogue.

CENTERS FOR THE DIALOGUE

The despotic view of the church and its government produced training centers for those who ruled, but not for the rank and file of numbers. In state-church Protestantism the theological and judicial faculties were sometimes vigorous centers of imagination, discussion, and planning of Christian action. The same thing was true of Roman Catholicism, with the addition of some centers of the Orders (Maria Laach of the Benedictines, etc.) But the founding of centers where the common run of the baptized or communicants can participate imaginatively is a post-war phenomenon. And in

this it was the Protestants who took the lead, although two lay institutes have been founded by Roman Catholics in imitation of the Evangelical Academy work.

The theology of discussion has been stated by Eberhard Mueller, founder of Bad Boll and pioneer of the movement in Germany.¹² He has contrasted the Academy, as a center of dialogue, with the old schools of the Sophists — who sought only to overthrow their opponents by oratory or trickery. The dialogue is based upon the proposition that none has complete and perfect truth, without need of correction. Rather each brings openly what insights he has, and out of discussion and sharing of mind and spirit issues a consensus which is superior to the mind of any part or a total of the parts. Such cannot happen, however, without an attitude of anticipation on the part of participants, anticipation that if they truly listen and fairly discuss the conclusion will be better than any answers any individual had before they met. (Significantly, the two faculties of the modern university which seem most relentlessly dedicated to the Sophists' style are Law and Theology!)

THE LAY INSTITUTES are thus centers of discussion, first. In the now more than sixty centers in twelve countries there is a full, free, and informed discussion of the sort which characterized the classical university — before the "university" became little but a more or less complex maze of trade schools. Operating on a year-round basis the new centers of study and discussion offer the responsible citizen and layman a place to meet with his peers which is offered nowhere else.

Second, the lay institutes are centers of inter-disciplinary concern. Here theology has been compelled to abandon its protectionist stance and compete across the board with alternate ideologies. Here, too, the issues studied and discussed are defined in terms of the vocational and everyday problems of lay people — not set-up in terms of

the favorite language controls of professional theologians. It has been the finding of the educators at Oud Poelgeest, Arnoldshain, Hofgeismar, Berlin, etc., that when civil servants, elementary school teachers or advertising managers face honestly the basic questions of their day by day life they are led to issues which are basically theological. But they are "theological" in the profound dimension, not in terms of frightening technical language. The responsibility of the theologian is to wait, to listen, to speak when his word will be useful and illuminating. This makes for a better theology, at the end, a theology which is helpfully directed to clarifying and solving human problems rather than at strengthening the esoteric lingo and strategy of terror of a ruling class in the field of religion.

Finally, the lay institutes are centers of renewal — liturgical, spiritual, in Christian social action, in evangelism, etc. This is a derivative of their attention to the basic needs of the vocations and professions; they were not set up to this end, but in response to the needs of societies which had lost their integrity and coherence. Nothing is more deceptive than a center set up to "cultivate spirituality"; this the Academy was not and is not. But in the process of fulfilling the Diaconate of the church it has become much more than the relatively unformed and permissive center it was at the start. "The Generations" — the magnificent bronze in the aula at Bad Boll; "The Pelican Feeding Her Young" — the beautiful wall tapestry woven over years by the staff at Haus Ortlahn; the wonderful appointments of the discussion room at Tutzing — these are typical symbols of a movement which began to redeem the time in the face of the most hopeless need and desolation.

The story of the European lay centers is the story of the phoenix¹³ rising out of the

¹²See Mueller, Eberhard, *Die Welt ist anders Geworden* (Hamburg: Furche-Verlag, 1954); also, Müller-Schwefe, Hans Rudolf, *Die Stunde des Gesprächs* (Hamburg: Furche-Verlag, 1956).

¹³Ed. note: Dr. Littell is the author of *The German Phoenix*, published by Doubleday, which tells the story of the church struggle with totalitarianism and the new lay movements which emerged from the time of testing. It will be reviewed in RELIGIOUS EDUCATION by Hans Bolewski. See also, Hans Bolewski, "Evangelical Academies and Religious Education," *Religious Education*, Vol. LV, Nov.-Dec. 1960, pp. 430-436.

ashes of men's organized cruelty and lust and pride. They have not saved "Christendom" or even the institutional churches: they have made the Christian word real again in the everyday lives of laymen and

laywomen. In the process of serving need they have become the most important centers of adult education in the west since the Grundtvig movement of a century ago in Scandinavia.

II

ADULT EDUCATION – FAMILY STYLE

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IF A WAY could be found of bringing together parents in a most natural setting, in the homes after the children are put to bed, to discuss issues that concern them most vitally, from domestic to civic responsibilities, in order to train these people to neighborhood and community leadership, we would have a formula of adult education that should be looked into and possibly shared by other religious bodies. Since its origin in 1947, the Christian Family Movement, with headquarters in Chicago, 100 West Monroe, has interested no less than 30,000 couples throughout continental United States and twenty-odd foreign lands in this form of growing up as parents and members of their church in the short space of twelve years. And the movement is still growing by leaps and bounds.

The idea of the Christian Family Movement germinated most naturally. On the campus of the University of Notre Dame in 1940, a group of students were accustomed to meet weekly to discuss the Bible as applied to their life and their social responsibilities as students and future leaders of society. When the war broke out, these men were taken into all the parts of the globe where our armies were involved in the struggle for the freedom of the world. After the service years these same men came back to the campus, but most of them had

married in the meantime. They wanted to resume the habit of their weekly meetings, but this time they insisted that their wives join the discussions; the meetings were too beneficial not to be shared by their partners in marriage. For the sake of convenience it was decided to meet in the homes on a rotation system and to get together every second week. Meetings had to be limited to five or six couples in order not to tax the living room space and also in order to make it possible for maximum participation on the part of the member couples. It was hoped that both husband and wife would attend meetings regularly. What is the normal procedure of a meeting?

I

THE MEETING of a group in the Christian Family Movement has four distinct parts, not all of equal importance. After a short prayer or invocation, a discussion of a Scripture or Bible text opens the session. These texts are carefully selected to shed light on the theme of the third and main part of the meeting, the Social Inquiry. The Scripture text is previously prepared with a chaplain so that the discussion will not degenerate into text interpretation. If the chaplain is present, he does not lead the discussion; he is strictly a listening member unless he is called upon to clarify some ideas

or opinions in case of doubt. He is warned not to take the leadership away from the lay couples, for it is important that the couples achieve familiarity not only with the Bible, but also in discussing it. This part of the meeting is usually very stimulating and because it tends to capture the people's fantasy, it is good that a strict time schedule be observed. Fifteen to twenty minutes can be given to discussion of the Scripture text. No attempt is made to wring out the last drop of content. Rather, much will be left for the couple to discuss among themselves at odd moments.

The second phase of the meeting, generally termed Liturgy (which properly means Public Worship) is an effort on the part of the couples to understand the principles and doctrines of their church more fully, but always in relation to their responsibilities as husbands and wives and parents. It is quite surprising to discover that even people with religious training that extended beyond grade school, high school and college, still have plenty to learn from one another. The meaningfulness of Baptism, for example, of Confirmation, of Christian Marriage, the Sunday worship, the religious practices in the home, the reality of the Church, the Mass, the various mysteries of the Christian Religion: Incarnation and Redemption — these are samples of the topics covered in this second part of the evening's discussion. Again, the theme discussed is carefully planned and selected to give continuity and depth over a long period. The content is prepared by each couple in advance and if possible discussed between them in preparation for the meeting. At the session itself, care is always taken that the discussion is alive with maximum participation on the part of the member couples. It must not degenerate into a monologue, or still less a sermon, or a catechism question and answer session.

The first three quarters of an hour of the meeting has been largely theoretical. It was mainly a discussion of doctrine. Christian life must also produce action, and the third part of the meeting, the social inquiry, is meant to elicit ideas for translating doc-

trine into action, faith into practice. The areas of social inquiry touch on all the important topics that should concern every individual and every couple. Large areas, such as the Neighborhood, Education, Economic Life, Race, Recreation, Politics and International Life, are subdivided into convenient parts to be studied over a period of six months or a year as the case may be, but always in view of action or practical application. An easy formula is used to achieve this: "Observe, Judge, Act." Every problem is viewed under these three steps, which are the normal procedure for any prudent action. The problem Friendliness in the Neighborhood, for example, is thoroughly discussed as to facts. Then the judgment is a decision as to the degree of responsibility each couple has to help bring about more friendly relations. Finally, an action is proposed which may involve the couples singly or collectively. It might be decided, for example, to propose a wienie roast in the block or in the neighborhood. Obviously this project involves meeting with others in the block who are not members of the group; it means having to talk with neighbors and immediately opens up avenues of influence as well as of friendship on a project as innocent as a neighborhood get-together. The details of the project are often worked out in the fourth part of the meeting which is much more informal. It is the social part, when the wives retire to the kitchen and dining room to prepare coffee and cake, and the men begin planning their part of the meeting's project. To keep this social part of the meeting simple and inexpensive, it is important that all couples agree beforehand on the formula. This informal social time is a good moment for individual get-togethers for future planning and for discussing good or bad points of the meeting.

SINCE THE chaplain was mentioned, a word should be added on the role of the spiritual or religious advisor to the group. It has proved invaluable to have a chaplain with whom the leader couple can plan the meeting either in the rectory or at the couples' residence, whichever is more feasi-

ble. He can be a point of reference in matters that need a chaplain's intervention. But it is essential that the meeting itself be under the complete responsibility of the lay people and that they also assume the leadership in any decisions during the meeting which continue the action into the environment. It is a couples' movement and strictly a lay movement. It must not turn into a classroom or a pulpit situation. The Christian Family Movement is a religious-social education of adults; it is not meant to be a proselytizing effort. Its purpose is strictly to educate the couples to their parental, religious and community responsibilities. The form that the education takes is both theoretical and practical; in this combination lies its genius and great overall appeal.

The formula just described which the Christian Family Movement has developed over a period of a little more than ten years consists, therefore, of a two hour meeting of five or six couples every other week in one another's homes after the children are put to bed. The topics center around discussion of a Bible text, a doctrinal presentation, and most importantly, a discovery of parental, civic, or religious responsibility of the couples in the community in which they live. To guide this effort, the Movement supplies literature and books which are compiled by delegate couples who come together annually on the campus of the University of Notre Dame in January, and conventions of larger proportions which bring the couples together regionally.

II

What are the results of this pattern for adult education? The original and primary purpose of this Movement was not to devise an adult education program. Rather it was to help families help one another in a society that is very mobile and where each couple is largely isolated under constant pressures from high power salesmanship and advertising. It was meant to supply a spiritual community where no physical community was possible, to give the individual family a measure of strength and

security in the knowledge of friends developed through this periodic discussion meeting. But by far the greatest benefit from this organization has been a vigorous and successful adult religious education.

What makes this type of adult education both popular and successful? Its first recommendation is that it is centered in the home and close to the life of the people who are becoming educated. It is couple centered. Husband and wife are enriched together. They grow together through an organized and intellectually rich contact with couples of equal status. This type of family get-togethers have been most popular in suburban areas; it has appealed mostly to people with professional or semi-professional background. Adult education is here to stay; the college graduate needs this particular growing-up process as much as the high school graduate.

THE SECOND aspect to note in this type of adult education is that it combines theory with practice. It is a total encounter of life. Too often adult education is merely a continuation of the classroom. In this Movement we have a complete break with the classroom formula. There is a real emphasis to grow in the knowledge of one's faith and religious practice, but it is always geared to solve the issues of everyday life. It is not confined to domestic or family problems even though it looks at the world from the point of view of the family person. The whole world of education, the world of economics or politics and international life is viewed to enable the participants to make a more responsible and intellectually aware contribution to their own world or society. The fact that these people are married and more often than not blessed with children is a common denominator, but their views on labor unions, race, education, political candidates may vary widely. In these areas, education takes place through mutually learning from one another and from helps gained by books and agencies and people. The contrasting opinions are good and make for very lively discussions and broadening of one's own point of view.

Then this type of adult education is

bringing religion and life together. Every person must learn to acquire a philosophy of life and this always brings one's religious convictions into focus. Knowing one's religion as a set of doctrines is one thing; putting them to test in all the circumstances of human existence is quite another. Generally the answers are not easily reached, for many different aspects need to be considered. The combined experience of the group adds up to a broader and richer approach to life's problems. Parents are concerned about the best way of educating their children, for example. Not only does their own experience figure in this exchange of opinions, but the couples will consult teachers and educators within the range of their acquaintanceship. Sometimes they may invite experts to their meetings for a special briefing. The type of adult education that is achieved is very flexible and of a practical nature, closer to life's problems than to academic issues. Where it has fallen short, perhaps, is in getting couples to do more extensive reading. Individually this may occur, but it has not happened through the meeting formula. The members have placed more emphasis on action by consulting with neighbors and experts. It is geared more to be a school for leadership than a school for individual intellectual growth.

III

In conclusion, though this formula of adult religious education is not answering the whole problem for adult education, it

has much to recommend it. It is extremely adaptable and adjusts to all kinds of situations. It is very effective in making people vocal, deeply interested and involved and at the same time wise in helping to solve the problem of family stagnation. When parents are busy with children, it is often the case that they cannot afford the time and means for adult education courses. The formula in the Christian Family Movement combines education and a bit of social life. At the same time very solid friendships are formed which make up for the lack of community that many urban families experience. These periodic get-togethers are a foundation for high-level interest between members of the group. Then, too, because of the emphasis on communicating the discoveries to their surroundings, it does not degenerate into a closed or cliquish or sophisticated circle.

It is apparent that this experience has been carried on in Catholic circles. For obvious reasons it is desirable that the members of the group be of the same faith, although in the case of couples of mixed religions, the non-Catholic party is welcome. In these cases, more time is needed to do a good deal of explaining, which may be an advantage or disadvantage. I see no reason why the same formula could not be used by groups of other religious denominations. In the case of the Christian Family Movement, adult education has been a by-product, but a very important one and perhaps the aspect that recommends it most highly.

III

THE FAMILY AND CHRISTIAN EDUCATION IN MODERN URBAN SOCIETY

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INTRODUCTION

ALTHOUGH THE role of Christian education in a church and the particular methods used in teaching vary widely from place to place, and time to time, the trend in the last ten years can be characterized as a return to involving the family in Christian education. The popularity and wide use of the *Christian Faith and Life Curriculum* is a good example of this. Even in the East Harlem Protestant Parish where this curriculum, as well as others, has had to be adapted and changed to meet inner city conditions, the educational thinking of the staff has centered around the approach to the family as a whole and the strengthening of home Christian education. All this is a significant recognition of the need to make the Christian education of the child relevant to his total life and home situation.

This theory however, in fact, works in only isolated instances. In large middle class churches, the activities of the church still center heavily on group activities, meeting by ages, and the percentage of those parents actively using the parent-teachers magazines of the *Christian Faith and Life Curriculum* is small. In one smaller church school of fifty children where I personally discussed the magazines with the parents, almost universally the magazines were used only when I was there talking about them or when the parent was participating as a teacher in the church school program. In the inner city, where at least one-third of the homes are broken and disorganized and people gain information from pictures on TV and in the news, the attempt to tie the family and church school through printed

curriculum or meetings with talks is irrelevant. *The Christian Faith and Life Curriculum* is well written and theologically sound, but its assumption that it can make the family a strong center for Christian education is largely false.

The family is no longer the basic unit of mass society. In fact the family is no longer the basic unit of middle class society. This sociological fact has been well established by countless studies and by the experiences of our own families and those who live around us. Two quotations will serve to make this point. The April 1960 issue of the official Magazine of United Presbyterian Women, *Concern*, carried an article which declared, "The stable home situation thought to be a part of the American way of life is almost a nostalgic dream."¹ In *Household of Faith*, Ralph Morton writes, "The idea that the family is the basic unit of Christian social living has ceased to be true of the middle class, even as it was never true of the working class. And with that change the congregation has lost its roots in the common life of men."²

If it is true that the family is no longer the basic unit of the mass society in which we live then the attempt to base Christian education on the recovery of this unit is both unrealistic and reactionary. Its major thrust is toward a recovery of the family as a basic unity in the church according to the pattern of society found in the 16th, 17th, 18th centuries. Would it not be more relevant to the modern trends of society to recognize the desperate plight we are in

¹*Concern*, April 1960, p. 8.

²Thomas Ralph Morton, *Household of Faith*, London: Lutterworth Press, 1957, p. 74.

and begin to search for new patterns of education which are based on the units of society which are now clearly already evolved in the world of the proletariat and will soon, if not already, characterize our whole society. This means that the patterns must be relevant to "mass man" — man whose life is conditioned largely by his peer groups and by group pressures of his society. This situation is as true of the "organization man" as the "factory worker" or "housewife." Christian education must make use of the "group" if it is to reach the center of influence. As Abbé Michonneau puts it, "The mass of men think as a group and they will be converted only as a group."³

I

As we search for a way to make our methods and understanding relevant we must begin by clarifying what we mean by the concept of "Christian education" and of the "Christian family." Christian education seems to me to be the work of the church by which the life of a child or adult is made open to the call of Christ and the power of the Holy Spirit. While recognizing that no man accepts Jesus Christ as Lord except by the power of Christ himself at work in his heart, we must nevertheless declare that Christ is making himself known in and through the church. The church therefore faces the fact that its actions and life become the means by which children and adults may be led to encounter Christ if the church is faithful to its witness. The work of the church in leading men and women to encounter Jesus Christ takes on three main aspects.

First, the church must establish a pattern of Christian life which is relevant to the situation in which it stands and which proclaims Christ to those who become part of that way of life as well as to those who view it from the "outside." The church provides the environment by which the child or adult can come to know the meaning of Christian living. Just as a child is taught to play ball by watching his father and

playing with his father, the child is taught the habits of worship, praying, singing, study, and service by doing them with others for whom this is a relevant and meaningful way of life.

Second, the church must declare the mighty acts of God's salvation which are the basis of its life and the life of every Christian. As Israel of old made every generation a participant in the original Exodus and covenant with God through its covenantal ceremonies (see Joshua 24), so the church makes every generation part of the great salvation event of Jesus Christ by living out the mighty acts in worship, song, and in the study and learning of the account of these acts in the Bible. God has spoken. He has made himself known. The church must make its witness to God's acts the center of its Christian Education.

Third, the church must equip the saints for witness and life in the world (Ephesians 4:12).⁴ I consider both children and adults alike as the "saints" of the church and am convinced that if anything is to be done about "hot house Christians," men and women so trained by the church that they no longer have any relevance to the culture of the world, it must be done at the point of the way we train children as well as adults for witness.⁵ Christian education dare not deal in abstract moralism or theories. It must deal with the life of the child or adult where he lives and equip him to witness to the fact of his growing faith by making the concrete pattern of Christian living and the concrete knowledge of God's self revelation the equipment by which the Christian can witness in his private and public life to the meaning of Jesus Christ.

MUCH HAS been written about the family and its significance in the church. Here I only wish to point out that the family as a structure of society is not in itself either Christian or non-Christian. Even those who

³Georges Michonneau, *Revolution in a City Parish*, Westminster, Md.: Newman Press, 1952, p. 5.

⁴See *Laité*, Bulletin of the Dept. of the Laity, World Council of Churches, November 1957, p. 12.

⁵Michonneau, *Revolution in a City Parish*, p. 59ff.

would declare that along with work, government, and the church, the family is a basic order of Creation, must at the same time recognize that all of these orders exist now only in their fallen state and at the most could be said to reflect the order which God intended for the world. The family is divided from its creator by sin, along with the rest of the structures of society and if it is to be a center of Christian life it too must be redeemed by its allegiance to Jesus Christ as its Lord. In fact it is only as the members of the family accept Jesus Christ and serve and love him that they can find the true meaning of Christian love and acceptance within their family.

The Christian family is made up of those who put their love of Jesus Christ above the love of family and thus find all their relationships including that of their family redeemed and restored by the power of Jesus Christ (see Matthew 10:34-39). In the New Testament the relationship of the believer to Jesus Christ was what bound men together as brothers regardless of their blood relationships. This is seen in the disciples themselves, and also in the life of the early church. The early church was centered around "households," but these households were not families as we know them. They were the extended family including relatives, servants, slaves, and when they met daily for meals, as many others as the house could hold became part of that household as Christian converts.⁶ A family becomes Christian not because of any biological relationship but because the members have made Jesus Christ its head.

II

HAVING SET up the definitions of Christian education and the Christian family we must now see the difficulty which such definitions present when they lead to application. The primary difficulty from which the church can never escape is that although it is God who convicts men's hearts with faith in Jesus Christ, he does this through the social structures which exist in our fallen world. Thus the church in

any age must be "wise as a serpent" in seeking to make the Gospel relevant to the social patterns of its time. We see that this was certainly true in the early church which grew up as part of the structure of the Roman household. In this household the work of Christian education was carried forward.

In the middle ages the churches gradually became large congregations of individuals whose home life was largely secular and without Christian ritual.⁷ By 1500 A.D. the idea of the family began to change. Greater security and the extension of education contributed to the evolution of the family as the arena for social living. It was this newly emerging family pattern of life which became the basis of the Reformation of the church. Worship life now drew support from each household in which the head of the home daily led the members in acts of worship and in instruction in Christian beliefs. The home became the basis of the "new community which gathered on Sunday to praise God."⁸ The home thus became the basis for Christian education.

With the advent of the Industrial Revolution, a new group of people entered the social scheme who had no relevance to this pattern of church life. Although the church could adjust its message which was dominated by the virtues of rural life to the family life of merchants and manufacturers, it found that it had little or nothing to say to the city proletariat. The church had identified itself with the virtues of family life and found it difficult to declare Christ to those whose condition was so poverty stricken that even young children had to work in factories in order to stay alive. Wesley's movement recognized this and sought to fight the economic conditions of the people as well as to bring to them a faith of individual piety through personal conversion. At the same time the church began to develop a system of education and service which sought to alleviate the prob-

⁷*Ibid.*, p. 51.

⁸George MacLeod, *We Shall Rebuild*, Philadelphia: Kirkridge, 1945, Glasgow: Iona Community, 1944, p. 39.

⁶Morton, p. 31.

lems without recognizing that the economic system in itself was the cause of much of the indifference of the proletariat. In 1780, the first Sunday School was organized for children who had to work every day but Sunday. This movement soon was wide spread, but it still was looked upon as a "stop gap" measure which in no way took the place of the old family pattern or of the pietist emphasis on personal conversion experience.

THE SUNDAY SCHOOL did not evolve as the center of Christian education for children until the work of Horace Bushnell became widely accepted as a philosophy of Christian education. In 1847, Bushnell, a New England Congregationalist, wrote *Christian Nurture*. In his work he urged that a child was led to the Christian faith through a quiet unfolding through Christian nurture and it was not necessary that he have a sudden personal conversion. Sunday schools became the center of Christian nurture and for most churches remain so. However, the growing realization that the Sunday Schools were "not doing their job" came to the churches as they discovered that children were gradually out of the Sunday School and out of the church as well. A re-examination of the work of the church school by the major denominations has been the order of the day in recent years and has led to the recognition that child development begins in the home and the family must be the center of training in the formative years if the Christian faith is going to "stick."

This revaluation and study of education in the light of our knowledge of psychology and modern educational methods is essential, but it seems to have not yet faced the fact that, in this entire process of development, the proletariat has been largely untouched by the message of churches who still depend on the family and on middle class values as the vehicle of their Christian education. Furthermore, it has not recognized that our modern society is being engulfed by a social change which is transforming not only the proletariat but middle classes

as well into a "mass society" which turns a deaf ear to the message of the church.

In an attempt to regain the stability of the family, the church has frequently come closer to perpetuating a cult of "family worship." In American society there is a frantic effort to hold families together. Each man tries to make home his castle as a last stand against the depersonalization which has taken over all the other areas of his life. The church has participated largely in this pattern. Signs tell us that if we will worship together we can keep our families together. After all, families seem more important than Christ! The family looks to the church not to train its children to serve Christ and their brothers, but to be good family men and women — those who can take on adult "family responsibilities." The process of using the family as a means of salvation has become in our day a process by which the church helps protect the family in its lonely and fading splendour. While the church is preoccupied with "family life" the lives of millions of men and women who work and live as the masses of society remain largely untouched by its voice. The religion of these people is the recognition of their shared human nature.⁹ These people who have become "anonymous, identical, replaceable units of society" are looking for a family of God — a community to belong to,¹⁰ but this community must be their community — one which is relevant to their way of life and culture, one which is their expression of unity in Christ, and not that of the 17th century or of the middle classes.

III

THERE IS no easy or absolute answer to the predicament the church faces in finding a relevant social unit for its pattern of Christian Education. Yet it seems clear that in an age where men live, act, and think in a group and according to group standards, that rugged individualism and family life as the basic emphasis of education are ruled out. Instead I would suggest that the means

⁹Ernest Lee, *Mass Man and Religion*, New York: Harper & Bros., 1949, p. 57.

¹⁰Lesslie Newbigin, *Household of God*, New York: Friendship Press, 1954, p. 4.

of making Christian education relevant in our society must be found in the examination of the idea of community as a center for meaning and Christian life. If man lives in a mass culture and his life is dominated by his social group, then the church stands able to help him live as a Christian only if it is about to offer a "new Community" in which the man can find the strength and help and fellowship which will enable him to serve Christ as his Lord and not the values and religions of the secular world.

In our understanding of the "new community" which is the fellowship of those who seek together to find a new life of obedience to Jesus Christ, we can gain help from looking again at the early Christian church. Here men and women lived in a pagan world. They found the source of meaning and strength to live as Christians from their "household" churches. They found new brothers and sister in Christ as they gathered together around the Lord's table. This can be true of our churches today if they are willing to look upon themselves as a family who find solidarity together in Christ. This usually means a church must be small enough so that all may work together and know each other face to face. If not small in total, the church must be made up of small units, perhaps house churches, or Bible study groups which enable small groups of people to carry the worship and word of the church into their daily life.

OUR FIRST ASPECT of Christian education was the establishment of a pattern of Christian life which is relevant to the situation in which it stands and may provide a way of life. This aspect can be met if the congregation of a church takes its life together with seriousness and commitment. Out of study, worship, and all the habits of the Christian life can come a community of those who seek to be faithful to their Lord and who can support each other in their service. This community strengthens the family where it exists but does not depend on the family for its own life. It can provide a family of concern which teaches the

child to become part of the community by the quality of its life. Together as a community both children and adults have opportunity to find a style of Christian living which will make possible their obedience to Christ in their own social situation.

To take one example of this we can see the effect that the community has on the home and children when the education is geared to influence the child and family. In the educational program of my church this winter was included a mass program of education for 65 Juniors. These children participated because they enjoyed it, felt welcome, and had an opportunity to be released from school for the program. By the very numbers involved it was possible to build up a group attitude and spirit toward what was done which could help the child through the week. During Lent in the study of the Habits of the Christian Life the children were urged to have worship at home, given opportunity to make Lenten worship centers including a simple candle board, and taught the brief service that went with them. All the children wanted a candle board — they all wanted to do it — their friends were doing it. They took the boards home and demanded that their parent or parents participate. They went to each others homes to inspect the position, etc. of the candle boards. They became the evangelists to their indifferent families and not vice versa. They were strong to do it because their friends were doing it. They even enjoyed writing and acting out a skit based on the difficulty of getting parents to worship with them.

One elder in the church confessed to me that she was preparing to go out with her son to school the day after they had set up his Lenten worship center, and the boy stopped her in front of the worship center and said, "Aren't we going to say a prayer? That's what it is for!" She was embarrassed while doing it, but willing to testify that it changed her whole day. When it takes a child to lead an elder of a church to worship — perhaps it's time that we stop exhorting the parent and turn to ways that both parents and children can be led by

peer groups to participate in the habits of the Christian life. At the same time the process went on with adults. In every adult Bible study house meeting the same worship centers were set up and used and every adult had an opportunity to set one up in his home. During Lent the groups compared experiences in the use of these centers. Although few of the homes were organized, and many had no father or different fathers, yet the homes found new meaning because the large community of the church was asking them to join with their neighbors, and not making them stand alone.

THE SECOND ASPECT of Christian education was the witness of the church to the mighty acts of God. The "new community" has no other purpose than to proclaim the gospel — to make known what God has done. This means clearly and directly the Bible must be made to come alive to children and adults so that it can become part of their life and being. In our times the preacher seldom assumes anyone has ever heard of Jacob, or Isaiah. The Bible is the dustiest book of our generation . . . respected and closed. Yet the Bible contains the exciting and wonderful account of the way God acts in history. It contains the vital understanding of Christ's words which is the only possible "lamp to the feet" of a Christian in any age. Christian education must make it alive and relevant. It can make it alive if the events of salvation become part of the whole community. This means that the whole community lives out these events in drama and worship — living the last events of Christ's life — celebrating all the events of the church year with as much pageantry and meaning as possible. An example of this is seen in the way a Maundy Thursday service, which includes the actual eating of the Last Supper and a ceremonial foot washing, can bring alive the meaning of communion. Another example is the way the meaning of the Ascension can come alive to children and adults alike if a dramatic presentation of the event is given or if the sermon is preached as a dialogue into which the listeners are inevitably drawn.

This means that children who don't hear Bible stories at home should hear them told over and over with great love and meaning through the community of the church in story, activity, drama, visual aids, Bible reading. As adults we thrill at well loved stories or memories of places loved as children. The church must see that its children grow to love the story of the Bible so that they thrill at the memory of its wonderful stories and accounts even when they are adults. It is possible to teach children the stories in such a way that they carry them back to their family. For instance, in the same Lenten program mentioned above, the children made individual flannel boards to take home. Each week they reviewed a story in Christ's life and made the figures to illustrate the story. In this way they were able to make the stories their own and to go home and tell the stories to brothers and sisters and friends. Adults as well can find this meaning. One way is to set up Bible study on a regular weekly basis, meeting in houses to discuss the Bible passage for next Sunday's sermons. Here it becomes clear that the Bible is relevant to their problems and that the words of the minister on Sunday are words about something the congregation and he share in common. The mighty acts come alive when we see them and their meaning in our lives and as part of our lives. This can only happen as a Christian community comes alive with the words of the Bible, so that men take on themselves the habits and words of their Lord.

THE THIRD ASPECT of Christian education was the equipment of the saints for witness in the world. Only a community can equip them in an age when the social forces around seek to carry them away from Christ. Children and adults alike are equipped as saints when they find themselves in a community of care and acceptance which witnesses to them concerning the meaning of Christ's love. A child who has never known love in his home has a very difficult time learning how to love someone else in marriage. No one has ever given themselves up for him, and he thus

does not know that the essence of love is that of sacrifice. The same is true for a child or adult in the church. Modern urban society has taught him to put himself first; never to be the sucker; to take all he can get. The community of the church can equip him to serve and to give to others only as its life serves him with such patient forgiveness and concern that he will begin to know the meaning of loving service. This kind of equipment of the saints has to do with helping families with problems, helping youth who find trouble in the courts, working in schools and community so that the community of the church is unmistakably the community of service. Thus as child or adult are drawn into the community they are never taken out of the world, but find that the attention of all is focused back in the world in service of those who share common needs and problems. Thus a teen age boy joining the church gave his reason for joining saying, "Church is the only place I ever knew people who help you and don't take advantage of you. I know I can count on church and I want to be part of it."

As I indicated earlier, the two basic forms of equipment for the saints which provide the means of service are the training in the habits of the Christian life and in the knowledge and understanding of God's word and action as we know it in the Bible.

This equipment is essential but must never take the place of an ongoing community of service which seeks to enable all its members to witness to Christ in the world.

CONCLUSION

THE CHRISTIAN FAMILY is a gift of God which many do not have the opportunity to enjoy. It is a wonderful thing for children to find themselves in a family which knows its nature as belonging to Jesus Christ. But it is impossible for the church to assume that a stable family is necessary to salvation, or to Christian education. For salvation is dependent only upon Jesus Christ, and it is the relationship of service and obedience to Christ which can redeem not only family relationships but all relationships. Modern urban society has long since found its main cultural influence outside the home in TV, newspapers, supermarkets, factories, and the like. And the church must turn its attention to the way the Body of Christ itself can provide the relationship to Christ and to our brothers which each of us must have as we seek his gift of "New Life." The "new community" of Christ is also a gift from God, and it is made even more wonderful because this gift can be offered to those of our own day who may never know the stable home situation, which is fast becoming a "nostalgic dream."

IV

SHALL THE LAYMAN TEACH RELIGION?

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USING LAYMEN to teach religion has been a rather distinctive aspect of American Protestantism.¹ Thirty years ago this practice came into focus for serious debate both by laymen and religious educators.

Dr. Erwin L. Shaver wrote a book in 1931 in which he addressed himself to the problem.² Today various factors again seem to be calling this time-honored practice into question. This is entirely proper. If shar-

¹Grimes, Howard, *The Perkins School of Theology Journal*, Vol. XIII, 1959, No. 1, p. 16.

²Erwin L. Shaver, *Shall Laymen Teach Religion?* New York: Richard R. Smith, Inc., 1931.

ing the Christian faith in the most effective manner possible is the central task of the church, then it is incumbent upon each generation to inquire in the plan and purpose of God how this best can be done. Simply because a particular practice has tradition on its side is not an adequate reason for continuing it.

Numerous arguments have been made in opposition to the practice of having laymen teach religion. There is a view of the church which demands that the Christian faith be propagated through those who are professionally trained and ordained. Persons who hold this view contend that although there are certain aspects of the Christian faith that are so simple even a child can understand them, there are deeper aspects of the Bible and the Christian faith which can be understood adequately only after years of study. For this reason only the professionally trained are competent to teach religion. Also it has been pointed out that laymen have not been overwhelmingly effective in teaching religion. There is abundant evidence that Protestants (who have used laymen to teach religion) generally do not know the Bible; they do not have a satisfactory understanding of the meaning of the Christian faith, nor do they express this faith in their lives in any adequate manner.

In spite of these arguments, however, the position is taken in this article that laymen not only should teach religion, they must. The contention here is, if this practice were ever changed, something significant and fundamental would be lost in the life and ministry of the Church.

THEOLOGICAL CONSIDERATIONS

Lay teaching in the church is not fundamentally a matter of expediency. Rather it grows out of the Protestant understanding of the nature of the church as a corporate body of believers mutually responsible for one another and for the world. The nature of the church, and of Christian education as an integral part of the whole work of the church, makes it not only desirable but essential that the members of the fellowship

be also the communicators of the faith of the church. If the church is a company of persons who have been called by God to continue the ministry of Jesus in the contemporary world, then each member of that company has a distinct responsibility for ministry. Some, in fact, many, will have responsibility for the teaching ministry. This implies, at least, a broad base of participation in the Church's teaching ministry. This is also in line with the increasing emphasis on the importance of the total life of the learning group as over against the specific instructional aspects of Christian education, though, of course, it includes the latter.

Closely related to this view of the church is the doctrine of "the priesthood of believers." This doctrine means not only that every Christian has direct access to God but also that every Christian has a ministry. Thus, ministry in the church and in the world is not to be confined to the professional clergy alone. This principle, though enunciated in the Reformation, did not find its fruition in the Reformation. W. Robinson, in a series of lectures entitled "Completing the Reformation," calls attention to the fact that "the two words *kleros* (clergy) and *laos* (laity) appear in the New Testament, but, strange to say, they denote the same people, not different peoples."³ In this same vein, Howard Grimes says, "the fundamental work of the Christian, be he ordained or not, is *diakonia*, service. Further, it is the *whole Church* which is responsible for this ministry. To be sure some are called to special forms of service, but the call is the same. Many have put the current discussion in the following form: 'The Church *is* ministry,' or 'The Church *is* mission.' It is not that the Church *has* a ministry or mission. The entire Church — not just those set aside by ordination or by appointment or election to be a steward, a Church school teacher, or a member of a commission — is responsible for the work of the Church."⁴

³Robinson, William, "Completing the Reformation," *The College of the Bible Quarterly*, Vol. XXXII, No. 3, July, 1955, p. 17.

⁴Grimes, Howard, *op. cit.*, p. 16.

THE FACT IS that modern Protestantism, in spite of any professions to the contrary, still has not appropriated to itself the full meaning of the doctrine of the priesthood of believers. If indeed Protestantism should ever take this principle seriously, as Trueblood says, "we could have something like a revolution in a very short time. . . . Suddenly the number of ministers in the average church would jump from *one* to *five hundred*."⁵ There are many who believe that it is precisely this radical transformation which must take place if the church is ever to fulfill its mission as the church.

For this reason the church must resist any innovation which would tend to widen the gulf between clergy and laity. Already, members in our churches and our church schools, in too large a measure, have the idea that all they are supposed to do is "attend the meetings." They feel that the real responsibility for the ministry of the church rests in the hands of the clergy. This is one of the points where the writer finds himself in disagreement with the recent proposal made by Professor Fallaw. Fallaw suggests, "Amateur lay teaching needs to recede in favor of pastor-teachers, men and women who have earned a seminary degree, or its equivalent, and who have learned to teach under an internship plan as rigorous as any used by leading universities in training teachers for general education."⁶ It is true that Professor Fallaw suggests that "laymen will be needed to assist the pastor-teacher on weekdays by conducting field trips and interest groups. Furthermore, in most situations lay assistants will likely extend these and other activities into the Sunday school hour for preadolescents, using this opportunity to direct missionary and service projects, choirs, dramatics, and the like."⁷ It is also true that many of the larger churches have taken at least a partial step in this direction by employing ministers of education, and a number of

churches employ several age-group specialists. Thus the writer's disagreement with Dr. Fallaw at this point is more one of degree. It is felt that his proposal in actual practice would tend to widen the gap between clergy and laity. The exact opposite needs to happen. The mission and ministry of the laity need to be magnified. The doctrine of the priesthood of believers needs to be taken seriously and implemented. Any approach that tends to break down this concept and build up the idea of a major distinction between clergy and laity, between minister and member, would be unfortunate.

For the church to be the church, and for the people of God to fulfill their mission in the world and to the world, even greater emphasis than is now the case must be placed on the life and work of the laity, not less. History indicates that when the laity has lost its valid place in the life and ministry of the church, religion has tended to become superficial and institutionalized.

There are encouraging signs which seem to indicate that something significant may be taking place in just this area. Kraemer feels that the new and intense stirrings among the laity, as evidenced by the springing up of numerous groups in the United States, Europe, and in many other parts of the world — all independent of each other — "is the sure indication of a rising feeling that a radical Reformation of the Church is due." He feels that this may be even "more radical than the Reformation of the 16th century, because the pressure both of the Spirit and of the world are upon us to rethink and reshape the response to the divine calling of the Church."⁸

Thus whatever is done in the program of religious education in the churches today, it must give to the laity a more significant place, not less significant. Greater responsibility must be placed in their hands, not less. This obviously means greater emphasis on teaching and training for the laity, not less.

EDUCATIONAL CONSIDERATIONS

The question being faced is not only

⁵Trueblood, Elton, *Your Other Vocation*. New York. Harper and Bros., 1952, pp. 29-30.

⁶Fallaw, Wesner, *Church Education for Tomorrow*. Philadelphia: The Westminster Press, 1960, p. 15.

⁷*Ibid.*, p. 19.

⁸Kraemer, Hendrik, *A Theology of the Laity*. London: Lutterworth Press, 1958, p. 99.

theological, it is also educational. Recognizing and admitting all of the obvious weaknesses and failures of lay teachers in the church schools, there are still educationally valid reasons why churches should continue to use laymen to teach religion. First, the assumption that paid or professional teachers will automatically produce more effective teaching is not sound. Granted, if all other factors were the same, the professionally trained teacher ought to be able to teach more effectively. But all other factors are not the same. There is the factor of "teaching through relationships" that must be taken into account. Of course it is highly important for a teacher to have a mastery of content and to be able to use the best in educational techniques. But this is not all there is to teaching. There is the encounter of life with life. Vieth says, "While it utilizes the methods which are necessary to good teaching, Christian education places a premium on the person who teaches, and is concerned that he be first of all a dynamic, living witness."⁹ Thus learning groups must be sufficiently small that direct and meaningful relations between teacher and learner are not only possible but encouraged.

INCREASING RECOGNITION is being given today to the importance of learning through identification. It is quite probable that a person's real religion — that is the religion by which he lives — is not learned primarily in the church sanctuary where the sermons are preached or in the classroom where the lessons are taught. More than likely his real religion is learned from a parent, or teacher (or even a minister), or friend with whom he tends to identify himself. A high school boy identifies himself with the football coach who is in the church. (It is unfortunate for the boy and for the church if the individual with whom he tends to identify himself is outside the church.) A teen-age girl identifies herself with a vivacious and charming young lady in the church. In these relations the attitudes, ideals, standards, and ways of re-

sponding are often learned. Of course the church must take exceeding care to have as teachers those individuals who by virtue of their personality will tend to stimulate identification and who by the quality of their lives, in a measure at least, are worthy of identification. The point is, in this area and in these relationships, the layman cannot help but teach. It is simply a fact of life.

Second, and closely related, to minimize lay teaching does not take proper account of the teaching power of the total life and fellowship of the church. Indeed, it may be that this is the single most powerful human factor in the entire teaching-learning situation. In spite of what is preached in the pulpit and in spite of what is taught in the classroom, the young Christian learns and tends to live religion as he observes it in the life of the Christian fellowship of which he is a part. For example, an adolescent in one of his more serious moments may contemplate the question: What does it really mean to be a Christian? When God calls me to be Christian what does he call me to be and do? He may hear the minister preach the high ideals concerning the need for Christians to love God supremely and one's neighbor as himself, or the need for the Christian to express the ideals of Jesus which would make a radical transformation in society. Or he may listen to his teacher explain the need for Christians to go the second mile with Christ or the need to live courageously for Christ. He probably will "believe and accept" these as ideals. But then he looks around him at lives of others — adolescents and adults — who are also members of this Christian fellowship. What are they doing? How are they living? As a general rule, he "learns" the answer to his question by observing life as it is lived around him. Thus the expression of his own Christian life tends to reflect "the Christian life" as he has observed it.

There is a third reason lay teachers may have a decided advantage over professional teachers. Because they are laymen their teaching often carries far more weight in the mind and experience of the learner.

⁹Vieth, Paul H., *The Church School*. Philadelphia: Christian Education Press, 1957, p. 193.

Clergy have often been aware of this factor as they have tried to witness to some individual or group. Sometimes they have felt that the group or individual to whom they were witnessing was silently asking the question, "Are you speaking for yourself, or are you saying it because this is your job?" We have also observed the very opposite reaction when a layman was giving his witness to a group or an individual. The very fact that he was not paid, that this was not his job, led to the reaction, "He must really believe this!"

Again, there are certain areas where the layman actually has far more competence than the clergy. The minister often preaches concerning the radical dimensions in the Christian life. He suggests that a major mission of the church is to be an instrument in fulfilling the prayer, "thy will be done on earth as it is in heaven." But when we ask ourselves seriously and specifically, "What is the will of God that needs to be done on earth?" we come face to face with a strange discovery. This, which is the most fundamental and most important question the church can ask, is precisely the question for which the church has no adequate or specific answer. To search for these answers is not for the clergy alone. In fact, in many of these areas the clergy will have little information and therefore little competence. When one begins to ask, "What is the will of God that should be done in business relations?" or "in labor-management relations?" or "in this slum situation?" or "in our international relations?" one will immediately confront many and complex problems. The issues involved are not all black and white but exceedingly complicated. The minister, though he may have training in the meaning of the Christian faith, does not have training in these other highly specialized areas. Thus, the task of the minister is to seek to lead the laymen to understand as clearly and as fully as possible the meaning of the Christian faith, and to encourage and inspire them to be determined to search until they find Christian answers and to follow them. But the primary responsibility for finding answers

in these very practical and difficult areas must rest in the hands of laymen. In this way, they will become teachers of the clergy as well as the whole Church.

FIFTH, knowing individuals and understanding and meeting specific personal needs can better be accomplished by a large force of lay teachers than by a small group of professional workers. Let it be granted that lay teachers will fall short of the ideal in their understanding of the Bible and theology. Undoubtedly professionals with special training will be strong in these areas. While it is the Christian faith that must be learned, the *person* must do the learning. The professional may give an accurate and exact presentation of some phase of the Christian faith, but this does not at all mean that something will happen in the life and experience of those who hear it. People are different. Some in the group may be ready to go beyond anything that was suggested in the presentation. Others may be ready to take some small steps, but they are not sure what the next step should be. Some in the group do not even understand what the teacher is talking about. While still others have problems in other areas of their lives that block the possibility of progress in this area. These specific individual needs can best be met in small, informal groups under the leadership of a dedicated lay teacher.

Finally, there is the loss that would accrue to the teachers themselves if the privilege of teaching were to be taken from them. If the experience the writer has had with teachers is at all typical, this is a factor of no little importance. Teachers have said many times, with a degree of real enthusiasm, "I have learned more about the meaning of the Christian faith this past year I have been teaching than I learned in all the years I sat in a class!" The reason for this is obvious. In spite of the efforts of the teacher to lead the members to become active participants in the learning situation, the teacher is always the most active participant of all and thus does the most learning. Deepened insight and deepened spiritual growth come through such participation.

To deprive the layman of this opportunity for growth and service is a mistake.

PRACTICAL CONSIDERATIONS

The masses of unreached people demand small classes with lay teachers. At least the experience of some indicates that this is the best way to reach the masses. In large classes the individual tends to become lost. Since in these large classes there are usually enough enrolled to give the class a "good attendance" each Sunday, quite often even the "absentees" are forgotten and the masses who are yet unreached are completely ignored. However, in small classes each individual is significant. The absentee is missed because the class is small. The teacher and the class are also sensitive to those who are yet "unreached." They have a list of prospects for their class and they engage in a program of persistent visitation to seek to reach these for Bible study and for Christ. At the present time there are approximately 42 million enrolled in all Protestant Sunday schools. On the other hand at least 91 million are not enrolled in any Sunday school of any denomination. Also statisticians tell us that in the next ten years the population of the United States will increase by approximately 30 million. This indicates something of the magnitude and the urgency of the unfinished task of the church. It is the task of church to minister to the unreached masses, and if the church is to minister to them, they must first be reached. This can best be done by small classes under the leadership of a lay teacher. It will take more evidence on the other side than is now available to prove this contention to be wrong.

Likewise this approach is the best for the church to use in accomplishing its evangelistic mission in the world. Here again, through small classes under lay leadership, the evangelistic prospects are discovered and brought into the Sunday school. The individual is thus brought under the teaching and preaching of the Word. In discussions in these small classes, and in personal conversations, the lay teacher becomes aware of the needs, problems, and difficulties the individual is facing. The teacher has personal

relations that makes it easy and natural to speak to the individual about his relation with Christ. In this fellowship of learning, under the teaching and preaching of the Word, the Holy Spirit has an opportunity to do his effective work. The experience of one denomination may be cited as an example. Over a period of years they have found that in any given year they are able to win one out of every three unsaved persons who are enrolled in Sunday school. On the other hand, of those not enrolled in Sunday school only one out of two hundred and seventy-three are won. The conclusion is obvious. The best way for the church to perform its evangelistic mission in the world is to seek to reach these people for Bible study.

This "outreach for the unreached" must become more of a consuming passion in the life and ministry of the church. The church that serves only itself and ministers only to its own, fails to be the Church. The conclusion of H. H. Rowley must be taken seriously: "It cannot be too strongly emphasized that if the Church is the heir of the election of Israel it is also the heir of the warnings that her heritage is cast away if she is not loyal to the purpose of that election. The election is conditional on her desiring to retain it, and that can only be tested by her desire to fulfill its obligations. . . . And when a church turns in on itself and becomes a mutual improvement society, and regards itself as a little Ark of safety in a troubled world, instead of charged with a mission to the world, it turns its back on its election."¹⁰

IT IS TRUE that lay teachers are not now doing the job they would like to have done. But to replace them with professional teachers is not the answer to the problem the Church faces. The problem is intensified today because of the current emphasis on adequate theological understanding and the increased emphasis on technical competence in the areas of both secular and Church education. Christian teaching, being related

¹⁰Rowley, H. H., *The Biblical Doctrine of Election*. London: Lutterworth Press, 1952, pp. 168, 174.

both to theology and education, may seem to some to call for a specialist competent in two specialized fields. This, one might speculate, is completely beyond the competence of laymen and requires the professionally trained teachers. The genius of Christian education, however, is its direct relationship with the beliefs, hopes, and aspirations of the great body of "the worshipping, witnessing, and working community of the people of God." Of course a professional group is needed to interpret the best in theology and education to those laymen conducting the teaching ministry of the church. Some churches now employ professionally trained specialists who guide the work and train the workers of the various age groups in the church. However, the ministry, essentially, must be done by lay people.

Certainly one major need is to improve the quality of training being given to these lay teachers. All too often they have little grasp either of the Bible or of the deeper aspects of the Christian faith. They have little understanding of the age group they teach or of the principles of teaching. Fortunately, much more comprehensive and adequate teacher-training programs are being devised by various denominations and churches. One of the best known to the writer is the Montgomery Plan.¹¹

In addition, various denominations increasingly are seeking to build into their lesson helps those psychological and educational factors which will give the teachers skills that will compare favorably with the skills of the professionally trained teachers. It is also encouraging that the theological content necessary for a proper understanding of the Christian faith is being built into

these lessons. Thus there are encouraging signs on the horizons.

CONCLUSION

However, it may be that the real problem is far deeper than the question which has been considered. The fact that this question should be raised is symptomatic of a far more serious situation in the life of the church today. The fundamental problem is not whether laymen shall teach religion, but rather whether the people of God — and this means the laymen — are in reality going to become aware of their true mission in the world and to the world. Or, to put the question differently, are church members going to become aware of what it means to be Christian? Far too many in our churches are related mechanically to an institution rather than being dynamically related to Jesus Christ. These, being related only mechanically to an institution, have little understanding of their essential ministry in the world. Even if they understood it, because this ministry is difficult and demanding, they do not have sufficient motivation to fulfill it regardless of the cost. Neither do they have sufficient incentive to train themselves to become effective instruments of God's redemptive purpose.

Because of this, the clergy or the professionally trained are called on to assume more and more of the responsibility for performing the ministry and mission of the church. Less and less is expected and demanded of the laity. But the basic problem will not be solved by having the clergy assume more of the responsibility. The problem must be attacked at its very heart. What is needed is a revival within the church which will awaken the membership to a deeper understanding of what it means to be the people of God, and to a dedication and determination to fulfill this ministry regardless of what it may cost.

¹¹For information write to Mr. Al Parks, First Baptist Church, Montgomery, Alabama. Send 25 cents for booklet explaining the plan.

V

RELIGIOUS EDUCATION FOR 10,000,000 AMERICANS**Richard W. Cortright***Director, Baylor University Literacy Center, Waco, Texas*

IN THE September, 1958, issue of RELIGIOUS EDUCATION Professor Paul Bergevin spelled out a goal for religious educators. He wrote: "Through education the church tries to bring us into relationship with the revealed purpose which God has clearly expressed to us through Christ."

Through a new program of religious adult education numbers of men and women are being taught to read so that they may better seek these relationships. This is the adult literacy education program sponsored by the local churches.

Over 10,000,000 American adults are functional illiterates. Adult literacy education can be used as a direct means of adult religious education by church groups to carry on a sustained program of service and evangelism.

One such program has been carried out by the First Baptist Church of Pineville, Kentucky. Following a local Literacy Workshop which gave basic training in literacy techniques, the members of this church formed a permanent Literacy Council to sustain and continue the work begun at the Literacy Workshop. The desire of this church group was to reach out to meet the need of the adults in the community who could not read the Bible.

Before the Workshop, some members of the church could not believe that there were actual people in Pineville who could not read. They could not remember knowing or meeting such a person. But during the Literacy Workshop the need of volunteer literacy teachers came home to them. One person, for example, discovered that her own cleaning woman of many years was one of the local functional illiterates. She joined the Literacy Council and proceeded to meet regularly with this woman to teach her to read.

The Pineville experience was undergirded by the wife of a teacher at Clear Creek Baptist School, Mrs. John Isaacs. Under her spirited leadership and the fruitful cooperation of the president of the school, Dr. D. M. Aldridge, and others, a graduation ceremony was held. Eight of the new literates (New Readers) came forth in cap and gown to receive their special literacy certificates.

The Home Mission Board of the Southern Baptist Convention became so interested that a special representative, Mr. Wendell Belew, was sent to make the "commencement address" to the New Readers. This was literacy as evangelism in the heart of the Kentucky mountains.

Another type of church-centered literacy education program was carried on by members of Methodist churches in Abilene, Texas. In this instance the initial impetus for the literacy program was sparked by Mrs. H. B. Hildebrand, who worked through a community-wide group, the Abilene Literacy Council, and then channeled information and know-how to local churches, particularly the churches with predominant Spanish-speaking congregations.

The Council of Church Women have sponsored a Latin-American Neighborhood House which has carried on Adult literacy classes as a Christian education service in Waco, Texas. This program complemented the regular children's program. At graduation time in May, three of the adults came forward to receive their certificates from the Director of Elementary Education for the Waco Independent School District, Mrs. Bertha Brandon.

The Methodist-sponsored Community Center in San Marcos, Texas, has served as a center for literacy teaching in the com-

munity. By bringing leaders from different racial and language groups in the community together, the literacy program became an opportunity for community outreach to all in need.

The vestrymen of St. Paul's Episcopal Church in Waco, Texas, have made St. Paul's Community House available for literacy classes in an economically underdeveloped area of the city. Volunteer teachers were trained by the Waco Literacy Council under Miss Eddie Forsgard, Principal of Sul Ross Elementary School and a member of St. Paul's Church. Mr. H. C. Buchanan, President of a local laundry and Senior Warden at St. Paul's Church, not only arranged for literacy classes at St. Paul's House, but saw to it that employees in his business who were functionally illiterate, would have an opportunity to learn — and on company time.

One of the key series of literacy books used by Literacy Councils is a simplified story of the gospels, *The Story of Jesus*. These books are an integral part of the Ladder of Literacy which the members of local Literacy Councils help their New Readers climb. In this way the very materials of a literacy program are keyed to making literacy church-centered.

Miss Bess Borneman, a student in one of the university literacy courses offered by San Francisco State College, has put her literacy training to immediate use in Methodist Churches by reaching Chinese-speaking and other foreign born in the Bay Area of northern California.

The Rev. Stanley Stamps, pastor of the South Columbia Baptist Church in Columbia, Mississippi has been chosen as Director of Training of the Mississippi Council for Literacy. In this capacity he is holding Literacy Workshops for churches and schools throughout Mississippi. Whenever churches wish to sponsor literacy programs, they can request the services of Mr. Stamps. Other church-sponsored programs in literacy education are being carried on in Georgia, Colorado, Arkansas, Nebraska, Illinois, Tennessee, and Alaska.

One of the most exciting aspects of literacy adult education in 1960 is the fact that laymen more often than not are the church people who are carrying forth literacy programs. Literacy programs provide opportunity for lay leadership to play its vital role in church life.

Another striking fact about literacy programs is that it does not take long for a churchman to learn how to participate effectively in a local Literacy Council.

This is done through the Literacy Workshop, which may last from 5 to 11 hours over a period of one to four days. At the end of this time the laymen are ready to start. They do not know all about teaching illiterates, but they know enough to start. Follow-up Workshops manned by the Literacy Council help the Reading Assistant (volunteer teacher) brush up his techniques.

There is no reason why the use of Literacy Workshops could not be sponsored by any church in any community in America to carry on a proper educational responsibility. To this end, local groups of churches, whether they be synods or associations or dioceses or conferences, have rich new experiences in store for them as they watch the enlightened faces of New Readers reading their Bible for themselves. No longer do churches need to think about literacy as "something for foreign missions." Rather now literacy is a cutting edge to be used by today's awakened churchmen. Illiteracy is not confined to a few states or to any particular area of the nation. Every state has illiterates, whether it be Iowa with the lowest percentage of illiteracy or Louisiana with the highest.

It might be that Literacy Workshops could be incorporated into on-going plans of adult religious education. In this way Literacy Councils could become standardized programs of local church outreach.

As adult literacy education is incorporated into more and more religious education programs of our churches, there will be fewer and fewer illiterates. The people are concerned. The illiterates are anxious to learn. The techniques are available.

The highly complex situations in which persons make changes in their value systems is described on the basis of careful testing.

CHANGES IN PATTERNS OF PERSONAL VALUES

C. Gratton Kemp

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THE RELIGIOUS educator knows that personal values gives direction and meaning to those served by the program of the church. He assumes that a change in value patterns leads to a change in behavior, and hopes that it will be in accordance with the purposes of God.

The importance of values in determining choices and in moulding the character of individual lives is receiving increased attention by leaders in all areas of life. The business executive knows that unless the worker participates in the initiation of, and bringing to fruition, all major changes, his self-concept and value system will deteriorate. "It is as if the worker were told that his own individual skills, his acquired routines of work, his cultural traditions of craftsmanship, and his personal interrelations had absolutely no value."¹

The educators who were responsible for the final report of the cooperative Study of Evaluation in General Education concluded that the student's value system is "irretrievably interwoven into the thinking he does and the solutions that he reaches," and "that his attempts at critical thinking should cause him to examine and define his own value system."²

A noted counseling psychologist sums up in the following few words, his viewpoint on the central place of values: "what I will do with knowledge gained through scientific method, whether I will use it to understand, enhance, enrich, or use it to control,

manipulate and destroy is a matter of subjective choice dependent upon the values which have personal meaning for me."³

Those who have undertaken research in the patterns of personal values have been chiefly concerned with the character of, and reasons for, the change of value patterns. Todd⁴ administered the Allport Vernon Scale of Values to 94 students in the last year of high school and again at the beginning of the sophomore year in college. These students attended various colleges. He discovered that there is a change in student values and that the change is in the direction of values generally emphasized in the American Culture.

Arsenian⁵ gave 76 students at Springfield College, Massachusetts the same Scale of Values when they were freshmen and again in the senior year. He concluded that the value patterns emerge or develop "in agreement with the dominant or average contemporary cultural norms."

Kelly⁶ conducted a 21-year follow-up study of 300 engaged couples, of whom 215 males and 231 females participated in the follow-up study. His purpose was to study five different aspects of marriage, one of which was the change in individuals during the course of marriage. One of the instruments used was the same Allport-Ver-

³Rogers, Carl R., "Persons or Science? (Part 2)," *Journal of Pastoral Psychology*, 1959, 10, 26.

⁴Todd, J. E., *Social Norms and the Behavior of College Students*, Bureau of Publications, Teachers College, Columbia University, New York, 1941.

⁵Arsenian, S., "Changes in Evaluative Attitudes during Four Years of College." *Journal of Applied Psychology*. 1943, 27, 338-339.

⁶Kelly, Lowell E., "Consistency of the Adult Personality." *The American Psychologist*, 1955, 10, 659-681.

¹Roethlisberger, F. J., *Management and Morale*, Cambridge: Harvard University Press, 1950, p. 57.

²Dressel, Paul L., and Mayhew, Lewis B., *General Education; Explorations in Evaluation*, Washington, D. C.: American Council on Education, 1954, p. 278.

non Scale of Values. After 20 years both men and women placed less value on the aesthetic and more on the religious; the men also placed less value on the theoretical. These changes were significant, the greatest change being on the religious. He offered two explanations for this increase, a cultural shift over 20 years toward religion, and that people may become more religious as they grow older.

Whiteley⁷ at Franklin and Marshall College administered the Allport-Vernon Scale of Values to 84 students once each year from freshman to senior year. He found a slight tendency for the aesthetic scores to increase and for the religious scores to decrease during the 4 years, and he concluded that values are fairly stable and not changed by the college experience.

Stone⁸ using as a sample 279 sophomores in Dartmouth College found the business group high in the economic interest but rather low in the theoretical and aesthetic. Prospective bankers were distinguished by economic outlook and religious disinterest. The future doctors were outstanding in the theoretical concern and characterized by economic and political apathy. The prospective teachers were characterized by the high negative economic score, strong aesthetic tendencies, and high religious value. The group of literary intentions was high in aesthetic and of strongest religious interest.

Harris⁹ studied a sample of 388 Lehigh students and 62 faculty members who completed the Allport-Vernon, A Study of Values. He found that men majoring in liberal arts scored higher than those in business and engineering on theoretical and aesthetic values, and lower on political; pre-medical men higher than pre-legal on theoretical values, lower on political; and most students lowest on the religious value.

Postman et al¹⁰ conducted an experiment with 25 subjects, students at Harvard and Radcliffe, to support the hypothesis that personal values are demonstrable determinants of the individual's perceptual selection from his environment. Their evidence led to the conclusion that the value orientation determines to a large degree the individual's recognition and assimilation from the environment.

IT MAY BE concluded from this body of research that groups may be expected to change their value patterns in accordance with the values prominent in the culture, and that the values held determine those which will be chosen in the environment since the value orientation makes for perceptual defense against inimical stimuli. Although these positions are dissimilar, more recent and definitive research has somewhat clarified the character of change and investigated the function of this perceptual defense and its effect on the performance of value patterns.

A study of 104 college students¹¹ just prior to graduation and again six years later using A Study of Values, Allport and Vernon, indicated significant changes at the five per cent level on the theoretical, aesthetic and social values. The Dogmatism Scale Form E¹² was administered and it was found that change in values is directly related to the degree of dogmatism. A further study of the data using these results revealed that 50 changed their values significantly in the theoretical, aesthetic, and social values. The remaining 54 did not change their values.

The low dogmatics perceived the environment differently from the high. Apparently their open-belief system permitted

⁷Whiteley, Paul E., "The Constancy of Personal Values," *Journal of Abnormal and Social Psychology*, 1936, 33, 405-408.

⁸Stone, C. L., "The Personality Factor in Vocational Guidance," *Journal of Abnormal and Social Psychology*, 1933, 28, 274-275.

⁹Harris, D., "Group Differences in Values Within a University," *Psychological Bulletin*, 1933, 30, 555-556.

¹⁰Postman, L., Bruner, J., and McGinnis, E., "Personal Values as Selective Factors in Perception," *Journal of Abnormal and Social Psychology*, 1948, 43, 142-154.

¹¹Kemp, C. Gratton, "Changes in Patterns of Values," and "Vocational Counseling in Relation to Open-Closed Belief Systems," chapters 12 and 13, in *The Dogmatic Mind*, by Milton Rokeach, New York: Basic Books, 1960.

¹²Rokeach, Milton, "The Nature and Meaning of Dogmatism," *Psychological Review*, Vol. 61, No. 3, 1954, 202.

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them to recognize, analyze, evaluate and assimilate. The high recognized those aspects of reality which provided them with a sense of safety and continued to accept those values which agreed with their preformed value system. Maslow¹³ has stated that through dogmatic thinking and believing the individual wards off threatening aspects of reality which at the same time provides him with a compensatory feeling that he understands.

FROM THIS part of the research three conclusions may be drawn. (1) The environment may influence the individual but does not necessarily cause value change. The changes are in relation to his perception and appraisal of the environment. (2) His perception, appraisal and ensuing action are affected by his dogmatic thinking. (3) A group is not homogeneous; some individuals change, and some do not. Any characterization of the group as a whole may fail to reveal the value status of small groups or individuals within it. Change is as complex as the varying individual's interpretations of the environment.

Although there has been no research in this area, it is possible that two individuals may make a similar change in the value pattern for the same or different reasons. A change for some may be a reformation experience, for others it may be a pseudo-change of expediency and opportunism.

The Perception of Vocational Values Is Influenced by Dogmatism

THE KUDER Preference Record CH and the Strong Vocational Interest Blank were used to assist the students in making a vocational choice. In the counseling interview preceding the testing, vocational plans were discussed. The large majority of the high dogmatics had made their vocational choice, and were only mildly interested in an opportunity to explore their interests. The low dogmatics were still searching and eager for any help that might come through testing. The Kuder results of the high dogmatics agreed with the choices indicated in

the counseling interviews, however on the Strong they expressed interest in many more vocations and in widely different fields. Since the Kuder is susceptible to distortion¹⁴ it is possible that they distorted the responses on the Kuder to agree with their preformed conclusions, and since this was impossible on the Strong, more interests were indicated. The difference in the number and breadth of interests for the low dogmatic between the Kuder and Strong results was not significant. The high and low were exposed to the same environment, the low used the occasion to explore and expand their values, and the high to strengthen their established system. Although any one of a wide range of alternatives might have been chosen, the choice was limited to those which were acceptable to the individual in relation to his degree of dogmatism.

These characteristic perceptions are also evidenced in the vocations they entered. The high dogmatics, six years after graduation were in the following vocations; army, air force, and navy (professional), business (managerial), Boy Scout Executive, Probation Officer and banking, the low dogmatics were in occupational therapy, physician, minister, psychologist, social worker, and teacher. Fromm¹⁵ believes that the more individuals become disposed to closed ways of thinking and feeling, the more their feeling of need of recognition and power is accentuated.

Perception of Value Patterns of Others.

DISTORTION in the perception of the value patterns of others is evidenced in interpersonal relationships. The students were asked to answer the following three questions:

What sort of person is (or was) your father?

What sort of person is (or was) your mother?

What other persons (relatives, guardi-

¹⁴Super, Donald E., *Appraising Vocational Fitness*, New York: Harpers and Bros., 1949, 446.

¹⁵Fromm, Erich, *Man For Himself*, New York: Farrar and Rinehart, 1947, Chapter Three.

¹³Maslow, A. H., *Motivation and Personality*, New York: Harpers and Bros., 1954.

Problems of American Freedom

are discussed in the Winter, 1960 issue of *Religion in Life*, a Christian quarterly of opinion and discussion. Articles in the symposium are:

1. Freedom of the Press ----- Dan Lacy
2. The Christian and Censorship of Television, Radio and Films ----- Harry C. Spencer
3. Religious Freedom in the Atomic Age ----- Royal W. France
4. The Planned Parenthood Controversy ----- Dan M. Potter
5. Technology and Man ----- Kermit Eby

Other timely issues discussed in the Winter edition of *Religion in Life* are *Sex and People* by Paul Ramsey, *The Trinitarian Controversy Revisited* by Paul M. van Buren, *The Concept of Selfhood in the New Testament and Modern Ethics* by David Gran-skou, *Martin Buber and the Voluntary Turning* by Clarice M. Bowman, *Prophetic and Apocalyptic Eschatology in the Synoptic Gospels* by Donald T. Rowlinson, *God and Gog* by Charles De Santo, and *Doctor Zhivago: A Russian Apocalypse* by Mary and Paul Rowland.

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ans, friends, etc.) influenced your development?

The replies to the first two questions were classified by three judges, working independently, into three groups; those who were ambivalent; who were partially ambivalent; and those who glorified their parents. Following are a few representative samples of the descriptions given:

Ambivalence: concerning the Father

Stubborn, quick-tempered, but at times good natured, and just a nice guy.

A quiet person who has done for me what I wanted if he thought it was O.K., however he has never been a pal to whom I could take my troubles. We have a lot of fun though, and heed each other's advice.

Ambivalence: concerning the Mother

Some of the time she was a reserved autocrat in the home; other times she was different, and more likeable, almost lovable.

Was good to me over minor things, but didn't handle the hard things too well. She had her good and bad points.

Partial Ambivalence: concerning the Father

A pretty good dad most of the time, but

comes down hard on things that count, which may be good.

Very strict at times but on the whole not too hard to get along with, and understanding at all times.

Partial Ambivalence: concerning the Mother

Made you toe the mark, but when you were in trouble, she was real understanding. You could count on her being fair.

She gave you the feeling you could do things. Sometimes she was hard on you when you didn't quite make the grade, but most times she was encouraging and kind.

Glorification: concerning the Father

A very fine person who tried to uphold the Christian virtues of life.

Friendly, intelligent, frank, generous, likes to spend time with his family and do things for us.

Glorification: concerning the Mother

The best. No limit in any way.

Very wonderful and understanding, kind-hearted toward her children. Unselfish, loving, tireless.

The differences in the types of responses between the high and low dogmatic groups

were significant at the one per cent level. The majority of the responses of the highly dogmatic either glorify the parents or are only partially ambivalent. The majority of the responses of the low are ambivalent, a few partially ambivalent, none glorify their parents. The results confirm the conclusion that values are subject to distortion to the degree that the individual, because of his dogmatism, finds it necessary to use isolation, compartmentalization, 'rationalization, or other means to cut his world down to a comfortable size. According to Fromm¹⁶ individuals accept closed ways of thinking and believing to the degree that they feel alone, isolated and fearfully anxious.

Second-Hand Values

ANOTHER means of creating a compensatory and illusory feeling of safety and well being is through identification: the acceptance of the values of those whom one admires. Some understanding of these second-hand values is provided through a study of the responses to the third question; what other persons (relatives, guardians, friends, etc.,) influenced your development? To this question the low dogmatics responded that they supposed many did but could not think of anyone in particular. The high dogmatics invariably named a certain individual. A number of these later entered the vocation of the one with whom he had identified. Values accepted through this process of identification and introjection must always be guarded and maintained by the distortion, if necessary, of other values which threaten, and by holding uncritically to the established value system. When a traumatic experience comes, second-hand values may evaporate, and disillusionment is likely to follow.

SUMMARY AND CONCLUSIONS

1. *Value change is highly complex.*

In what appears to be the same environment some individuals change and some do not. Rather than consider value change a function of a changed environment, it is more useful to give attention to one's perceptual openness or defensiveness.

It is possible that different individuals may make the same value change for different reasons. For one it may be a genotypical change, the result of the evaluation, integration and transformation resulting from this open confrontation of experience. For another it may be a phenotypical change, the exchange of one value for another to take advantage of a certain opportunity. The first might become active church members and supporters because of a personal reformation, the second as a means of securing some personal business or social advantage. Instead of thinking of change as the function of a simple variable it appears that it is the function of a complex variable.

2. *Value patterns vary with the degree of dogmatic thinking*

Those who are low in dogmatism have a perceptual openness to new experience. They view it as a means of increasing or expanding their knowledge and understanding. They have less need to distort and attempt to perceive and appraise it from all angles.

Since the high dogmatic lacks the open-mindedness and does not easily tolerate ambiguity, he is inclined to make new experience conform to his value system by distortion and/or rationalization and thus safe for assimilation. According to Allport and Postman¹⁷ the thing which leads to the obliteration of some details and the pointing up of other details as well as falsifications in a rumor is the process of assimilation — the force exerted upon the rumor by the intellectual and emotional context existing in the individual's mind. The rumor is assimilated to the value resident within the individual.

Especially does he proceed thus, in those areas in which he feels most threatened. However in those areas in which he feels secure his reaction to new experience may more closely resemble that of the low dogmatic.

¹⁷Allport, Gordon W., and Postman, Leo., *The Psychology of Rumor*, New York: Henry Holt and Company, 1947, Chapter Six.

¹⁶*Ibid.*

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3. *Vocational preference is influenced by dogmatism*

The differences in the approach to reality affect the nature of the satisfactions desired from job experience. The low dogmatic who welcomes new experience, is more interested in a consideration of all aspects of vocations. Since he is seemingly more outer-directed, he apparently gives more consideration to service vocations. The high dogmatic favors those vocations which offer more possibilities for recognition, and power. It may be that through his work he seeks a means whereby he may feel less threatened and more secure.

4. *The perception of the value patterns of others is distorted by dogmatism.*

Those low in dogmatism are more objective in their perception of others. They are not motivated to dichotomize experience and are comfortable with feelings of ambivalence. Thus there is a broad perspective in their efforts to understand the values of others.

The high dogmatic is inclined to dichotomization. The labelling of a situation as good or bad, black or white, is a means of perceptual defense. This label is dependent upon the distortion which he is forced to make to reduce the threatening aspects. In the parent-child relationship, this may lead to an idealization of parental values.

5. *Second-hand values may result from closed thinking*

If during the growing years the individual strongly identifies with an older adult, generally someone outside the family, this identification may lead to the uncritical introjection of the idealized values of the adult. These second-hand values become the operational criteria for the appraisal of the environment. This may lead to such a dependence on the values of the idealized person that other values in the environment are distorted, ignored or rationalized to conform to the second-hand value system.

BOOK REVIEWS

The School Bus Law. By THEODORE POWELL. Middletown, Conn.: Wesleyan University Press, 1960, 344 pp. \$5.00.

This excellent study comes to the conclusion that the struggle concerning the enactment of a Connecticut law to provide bus transportation to parochial school children devolved into a Catholic-Protestant fight. From the copious evidence presented in this unique study of the legislative process at a time when religious pressures are involved, the conclusion drawn by the author, who is public information consultant to the Connecticut State Board of Education, is a fair one.

Must future struggles in the 28 states which do not now provide bus transportation to private school children result in a massive, head-on Protestant-Catholic conflict? One would like to hope not but first let us see the background so ably presented in a volume deemed "eminently fair" by Father Neil McCluskey, S.J., of *America*.

In 1957, the Connecticut legislature passed by a vote of 134 to 133 (the speaker breaking a tie) a bill which would authorize local townships to supply bus transportation to children attending private schools. A local referendum would be required to initiate this service where it had not been offered prior to the enactment of the new statewide law. The Supreme Court of Connecticut in June 1960 ruled that the bus law did not violate in any way the Federal or Connecticut Constitutions.

No public educational group in Connecticut took a stand on the bus question. The political parties also sought to avoid an official position, with the unfortunate result that the only opposition to the bill, as Dr. Powell states explicitly, came from Protestant churches.

The same struggle that occurred in Connecticut when Catholics organized to promote this bill and Protestants counter-organized to oppose it is now happening in Maine, except that in the latter state neither the Catholic officials nor the Catholic newspaper have ever issued an official position. What happens in the forthcoming Maine legislature will be most interesting since the Supreme Court of Maine has ruled that individual towns could constitutionally authorize bus rides if a State enabling law were enacted.

Why have Protestant groups almost unanimously joined the American Civil Liberties Union and the American Jewish Congress in opposing for Catholic children a benefit which the U.S. Supreme Court in its 1947 *Everson* ruling, by a 5-4 split, deemed permissible and constitutional? This is a difficult question for Catholic parents as well as for many Protestant laymen. Particularly difficult for Catholics to comprehend or excuse is the allega-

tion heard from Protestant pulpits in Connecticut that Catholics were unjustly seeking state aid for their schools and in this endeavour were violating the civil liberties of non-Catholics.

Catholics in the Connecticut bus law struggle also became vehement in the method of presenting their requests. Dr. Powell implies that certain Catholics mingled religion with politics a bit too much. Be that as it may, all religious groups would agree that the intercredal bitterness and acrimony that arose from the Connecticut struggle should be avoided in any comparable struggle elsewhere in the future.

Those who are expected to speak on the question of auxiliary benefits for children attending non-public schools should not do so without first assimilating thoroughly this unique and valuable study by Doctor Powell. If any Catholic, Protestant or secular leader issues an opinion on bus ride legislation or similar subjects, without exploring the depths of this problem as ably expounded in this volume, he may rightly be called less than responsible. — Robert F. Drinan, S.J., Dean, Boston College Law School.



Martin Buber: Jewish Existentialist. By MALCOLM L. DIAMOND. New York: Oxford University Press, 1960, 240 pp. \$4.50.

This work is a lucid presentation of the religious philosophy of a rare and saintly man. The author begins his exposition with the description of Buber's mature thought, as reflected in the epoch-making volume, *I and Thou*. This book is a philosophical poem, a rhapsodic reaffirmation of the metaphysical implications of the mystery of love. In an age that agonized over the bitterness of the newly eaten and ill-digested apples from the "Tree of Knowledge", shivering in the humiliation of a naked world, bereft of meaning and devoid of purpose, Buber's glorification of personal relations sounded like an oracle of fresh faith and hope.

The author expounds Buber's many-sided thought with remarkable acumen and clarity. He guides the reader along the "narrow ridge" of Buber's thought, which abounds in strange paradoxes. He relates the insights of Buber to the theological issues of our time, pointing out their relevance and implications. The author describes Buber's interpretation of the Bible and of the history of Judaism. The references to the Hasidic movement, where Buber found a communal expression of his faith, are well written. All in all, this book is an excellent introduction to the works of Buber. However, it is notably deficient in the quality of objectivity.

The author writes with the ardor of a disciple, allowing himself only rare glimpses of the one-

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sidedness of his hero. Such enthusiasm and adoration may well be pre-requisites for all who would appreciate existentialist authors. But if we want to understand as well as feel the philosophy of a thinker, we need to see him and his world-view from without. We have to examine his message genetically, as it arose in his own life; historically as it reflected the impetus of previous movements; and synoptically, as it is related to the total cultural scene of our time.

Genetically, the "I-Thou" philosophy is the outgrowth of Buber's spiritual life, as he interpreted his experiences in the light of the German intellectual *mise en scene* at the beginning of the 20th Century. Buber is undoubtedly a person of deep and sensitive religious experiences as well as a gifted writer with potent evocative powers. For nearly two decades, he studied assiduously the writings of German and other mystics, publishing at the same time the quasi-mystical experiences of his own life. At that time, he had not yet hit upon the metaphysical implications of "I and Thou". But he continued to search for the truth which lies beyond the veil of phenomena, listening intently for echoes from that subterranean stream of reality, which, he was convinced, courses beneath the thin crust of rational experiences. His early writings are replete with the characteristic phrases of German romanticism — such as, the contrast between "space-people" and "time-people", "eye-men" and "ear-men"; deprecating those who rely on the cal-

culations of reason as against those who depend on the guidance of intuition; interpreting the inner voice of "folk", "blood" and "the heritage of one's ancestors".

THESE EARLY writings of Buber are of decisive importance in any evaluation of the "I-Thou" relation, which assigns to it either religious or metaphysical significance. From the religious viewpoint, the "I-Thou" relation is presented as one of the "varieties of religious experience" — to use the celebrated designation of Wm. James. Buber himself thinks of his contribution chiefly in this light. And there can hardly be any doubt of the supreme importance of genuine love, and the awareness of another's personality as a datum of religious life. Buber sought confirmation of his experience in the Bible and in the literature of the Hasidim. In both areas, his quest for "supporting evidence" has led to magnificent works of great beauty and spiritual insight, but he has tended to reflect his own psyche in all his writings. In the field of biblical research and the Hasidic movement, his book should be regarded as illustrative fiction, with the same tenuous relation of the creative imagination to reality that obtains in the works of Kafka.

As the author notes, Buber is wont to reply to all who question the universality of the "I-Thou" relation by challenging his interlocutors to ransack their own memories for recollections of similar experiences. And he has searched fruitfully for similar confirmation in the last two decades. Now,

as a datum of human life, primarily the life of Buber, the "I-Thou" relation should be examined in the light of Buber's intellectual antecedents and his earlier reports of psychical phenomena. Such an examination does not necessarily pre-judge the "I-Thou" relation as a personal aberration. On the other hand, it is certainly true that much of the fascination attendant upon the presumed discovery of a fresh key to the mystery of being fades into the grayness of reality when the "I-Thou" relation is fitted into the entire background of Buber's writings. This reviewer does not assume that the "psychologization" of a religious experience negates its worth. But, he cannot exclude any psychic experience or logical assertion from the purview of objective analyses and synoptic vision. Objective thinking and subjective experience constitute the two opposite sides of our nature, and the range of a rational analysis cannot be restricted by any arbitrary limits. For this reason, this reviewer attempted an analytic and genetic study of the "I-Thou" relation in his work, "Modern Philosophies of Judaism". Instead of pursuing this course, the author shies away from any such undertaking as if it were sacrilegious.

INCIDENTALLY, the author describes Buber as a "Jewish Existentialist", while I referred to him, twenty years ago, as a mystic and, a few years ago, (*Guideposts in Modern Judaism*) as a "neo-mystic". I clung to these terms in spite of the fact that Buber himself has in the past two decades disavowed the goal of a mystical union with the Supreme Being. I consider mysticism to be a philosophy of life centering around a rare and unique experience — rare and unique in the life even of the mystic, let alone in the life of mankind. It is an ancient and respected tradition in the intellectual history of mankind. Existentialism is a modern movement, understandable only against the background of Western philosophy. While existentialism, too, is centered around a psychic act, a "leap of faith", there is this difference between it and mysticism — in the former, it is man alone that acts; in the latter it is a noumenal reality or the Supreme Being that intervenes in response to the stance taken by man. Now, Buber belongs in the latter category, attributing to the Supreme Being the notion of "retreating" and "hiding" from the ken of humanity. He seeks to account for evil generally and for the wickedness of our age particularly by means of this rhythm of the Divine life. The concept of a "hiding" God is certainly found in the Bible, but it is hardly compatible with the principles of monotheism. For the essential contrast between monotheism and paganism derives from the antithesis between the categories of spirit and those of life. Buber has always been more at home in the mystical, vitalistic and mythological substructure of Judaism than in the edifice of Judaism itself.

As to the philosophical background which Buber's thought assumes, it is more important to understand it today than a quarter-century ago, when

Hans Kohn expounded it at length in his fine study. At that time, the dark impetus that is concealed in the exaltation of the irrational currents of life was not yet revealed to view. Following the Hitlerian nightmare, we should be on guard against any romanticizing of the "voice of blood", of "the ancestral burden" and of the categories of biology generally.

Buber grew up in an age that strove valiantly for the trans-rational and the trans-moral. As the author notes, Buber's championship of Zionism was an integral expression of his vitalistic emphasis, his infatuation with the mystical and racial grounds of culture. His thought matured in the atmosphere of ridicule for the rational-liberal heritage of European philosophy. The "religion of reason", with all its classical values, was shattered beyond repair. Nietzsche asserted that the old God was dead. New gods could be found only in that mysterious *elan-vital*, which underlies all reality. And why not look for meaning beneath the veil of phenomena? Did not Leibnitz show that in truth the universe was a society of *monads*, in communication with one another? Did not Kant show that the so-called world of reason was only a construct of the mind? Did not Schopenhauer prove that the will is more basic than the idea? Did not Nietzsche aptly capture the essence of will as the quest for power? Did not Kierkegaard insist that "subjectivity is truth"? Did not European philosophy dissolve the structures of mind, spirit and conscience, leaving only the impulses of biology? and is not nationality a fact of biology? Finally, it is important to recall Freud's conception of the rhythm between *Eros* and *Thanatos*, as the basis for Buber's alternation between "I-Thou" and "I-it".

Be it said that Buber always opposed the evils of nationalism, and mystics generally cannot be held responsible for fanning the flames of ethnicism with one breath while bemoaning its consequences with the next breath. Rationality, consistency, realism — these are not their *metier*.

The reader will find in this book a good subjective account of Buber's thought. But, if he be wise, he will not rest content with it, going on to study it objectively so as to correct and balance the dangerous one-sidedness of utter subjectivity.—
Jacob B. Agus, Rabbi, Beth El Congregation, Baltimore, Maryland.



The Protestant Faith. By GEORGE W. FORELL.
Englewood Cliffs, N. J.: Prentice-Hall, 1960,
322 pages. \$4.75.

This book is the result of Professor Forell's course on the Protestant faith which was given at the State University of Iowa; the author is now Professor of Systematic Theology in the Chicago Lutheran Seminary. A brief statement of the volume's purpose, content, and form will aid those in other colleges who seek tools for their teaching.

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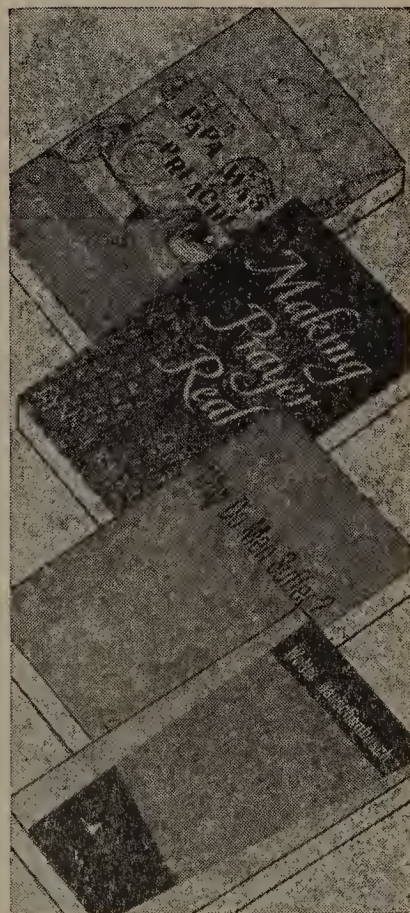
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eminently readable book. It is a description of the theological beliefs of "classical Protestantism," which is defined as including the Baptist, Episcopal, Lutheran, Methodist, Presbyterian-Calvinist, and Quaker-Mennonite traditions. It is organized around central theological problems: meaning of revelation, reality of God, doctrines of creation and providence, the nature of man, the doctrine of Christ, the Holy Spirit and the Church, and eschatology. In an appendix the author has included as an essential and very useful collection the Apostles', Nicene, and Athanasian Creeds and statements of belief from the major Protestant traditions, such as, the Augsburg Confession, Westminster Shorter Catechism, Confession of the Societies of Friends. The style is interesting and filled with pertinent and suggestive illustrations.

To this reader, a major question concerning the usefulness of this volume is its description of Protestant faith. Protestant faith cannot be restricted only to its original spokesmen, be they Luther, Calvin, Fox, or to the confessional statements of the major church traditions. The way in which Protestantism has been interpreted by these traditions in different intellectual and social contexts of the modern world must be taken into consideration. Let us take one example. The Calvinist tradition includes the significant affirmations of both Jonathan Edwards and Horace Bushnell, yet these two men would not follow the author's interpretation of the work of Christ (pps 180ff). One receives the impression that the author has overlooked the eighteenth and nineteenth centuries and regards the Protestant faith as properly expressed only in the original interpreters of the major traditions.

This book is a good and useful statement of Professor Forell's interpretation of "classical Protestantism," and it deserves wide use; it must, however, be supplemented by other material to give the student a more complete and less restricted interpretation of Protestant faith. — *Robert L. Ferm*, Assistant Professor of Religion, Pomona College, Claremont, California.



The Bible Companion. Edited by WILLIAM NEIL. New York: McGraw-Hill Book Company, 1960, XII + 468 pages. \$9.95.

The title is appropriate because teachers, ministers, and laymen in their homes will find this handsome encyclopedic volume a welcome companion in their varied use of the Bible. Dr. William Neil of Scotland edits the volume with the assistance of several scholars from both sides of the Atlantic.

The reader is introduced first to the backgrounds of the world into which Christianity came revealing the story of Israel, Biblical archaeology, the neighbors of Israel, and a close view of Palestine and Jerusalem in different periods of the Biblical story.

There follows a discussion of each book of the Old Testament, the Apocrypha, and the New Testament. Here is provided a concise study of the

book's contents, dates, and emphases. At times these are too brief. Next follows the beginning of Christianity covering such topics as the religion of Israel, the life and teachings of Jesus, and an account of Paul and the religious practice of the first Christians.

In the next section topics of interest to readers of this foreign, Biblical world are discussed. They cover personalities, all the Bible cities, are, astronomy, medicine, botany, zoology, law, trade, and everyday life.

The last chapters tell the dramatic story of the Bible and how it came to us and how it has been translated.

Much of modern scholarship is reflected in this comprehensive approach to the whole Biblical world, though the writers are cautious and orthodox. A vast range of background provides the church leader and layman with an amazing variety of help. Every student of the Bible should find great help by careful reading of such chapters as "The History of Israel," "Biblical Archaeology," "Israel's Neighbors," "The World in which Christianity Came," "The Books of the New Testament," the section on "The Faith of the Bible" and "The Story of the Bible." The other sections are excellent for reference.

The glorious black-and-white and colored pictures, and the 20 pages of maps make the whole record vivid and real.

This volume should have wide use and be found in every church library. — *Edna M. Baxter*, Professor (Emeritus) of Religious Education, Hartford Seminary Foundation.



Relativism, Knowledge, and Faith. By GORDON D. KAUFMAN. Chicago: The University of Chicago Press, 1960, xiii + 141 pages. Paper, \$3.75.

This is a stimulating book by a promising young philosophical theologian. He is concerned with the way our thinking aims at truth, especially in metaphysics and in theology, in spite of its being historically conditioned and relative. His views have been influenced by Dilthey, Collingwood, and Tillich.

In Part I he introduces the problem and in Part II (The Anthropological Basis of Knowledge) he has chapters on The Subject-Object Polarity, The Acquired Structure of Consciousness, The Personal World, The Marks of Knowledge, and Critical Thinking. Part III deals more specifically with the tasks of metaphysics and of theology. There are two appendices: The Problem of Man's Historical Nature, and A Note on Religion, Art and Philosophy.

These are deep matters and they do not lend themselves to simplicity of treatment. The reader may indeed feel there is a good deal of taking back with one hand what seemed to be given by the other, so the line of the argument is not always clear. But the author is dead serious about his problems, he sees their complications, and he helps us

to see them. The book has solidity and force and a soundly constructive aim.

I think the author is more concerned with the inward conduct of our thinking than with what we can (logically) say to one another in metaphysics and theology. In this sense he has, on the whole, an existential orientation to truth. I hope he will go on to give further thought to what we do when we try to formulate true propositions. Perhaps he will do this in some later book, for I think there will be others and that they will be good ones. — *William A. Christian*, Associate Professor of Religion, Yale University.



An Outline of Human Relations. By EUSTACE CHESSEY. New York: Hawthorn Books, Inc., 1960, vii + 446 pages. \$5.95.

A British physician who has read widely in psychoanalysis and psychology has set forth a simplified account of what 60 years of this means. The result is a guidebook for the uninitiated. It may have some usefulness for this specific purpose. However our popular literature — daily press columns and women's magazine articles — have already undertaken this mission. Chessy's volume gives a breadth of coverage in one volume. However the popular literature, while topical in coverage, is usually more helpful and frequently is the work of various experts interpreting their own ideas for a mass readership.

But even assuming that a systematic account of the sweep of human relationships would be of value to the uninitiated, this particular effort falls into three distinct units internally. It is a guide to the emotional development of the child in its first part. It is a review of the problems of marriage and sex in its second part. And it is a series of sermons on diverse social problems in its third part.

The second part on marriage and sex deviations seems to this writer to be sophisticated pornography. Granted that it is an area of previous writing by Chessy, the extended discussion of sex deviations in a volume which guides mothers in their emotional roles with children as the opener and which closes with a collection of homilies, seems to be "hard-core" (as distinguished from non-substantial, or soft-core) pornography.

Even if this volume were acceptable in spite of these objections the praise of religion which it brings is most difficult to accept. When the religious sense is identified with conscience and the super-ego (chapter 8) or with a vague need for cosmic orientation (chapter 30), this seems like a sufficiently placid factor to justify the low rate of church going in Britain which he decries. The absence of any trace of religion as understood by Judaic-Christian history, as the encounter of a people with their God, as the redemptive working of God in history, is unfortunate. There is probably nothing said about religion by Chessy with which a Julian Huxley could not agree. This means there

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is little here that could be accepted as representing the encounter of man with God through either Hebrew history or Jesus Christ. The lengthy preface by Sir Cyril Burt waxes eloquently and at great length over this religious dimension of Chesser's book. However, a religiousness which lacks any sense of sin, lacks any need for a redeeming God. Instead some humanistic ideals for betterment are enough. But, not enough for me nor to urge upon laymen. — *Russell Becker*, Associate Professor of Pastoral Theology, Yale Divinity School.



Gospel and Myth in the Thought of Rudolf Bultmann. By GIOVANNI MIEGGE. Richmond: John Knox Press, 1960. viii + 152 pages. \$4.00.

This is the latest, and surely one of the best, of the many books called forth by Professor Bultmann's program for de-mythologizing the New Testament. It is the outstanding merit of this volume by Professor Miegge, of the Waldensian seminary in Rome, that a viewpoint is maintained which fully understands Bultmann's problem and sympathizes deeply with his purpose but is also stoutly critical of his methods and claims. The section on the relationship between existentialism and the Christian gospel is one of the strongest in the book. But it is possible that Miegge does not appreciate completely the ambiguous character of existential thought itself, and in particular its profoundly Christian heritage and inspiration. Existentialism is far more than a "terminology" useful for making contact with contemporary men; it is a perennial strain and stance within all thinking about what being human means, and not least Christian thinking.

This short book, however, is written with lucidity and fairness, and may be warmly recommended to Christian educators who wish to know what all the current discussion over Bultmann is about. Everyone who teaches and interprets the Bible ought to face these issues and resolve them to the best of his ability. Professor Miegge's book is a valuable aid to this end. — *Roger Hazelton*, Dean, Graduate School of Theology, Oberlin, Ohio.



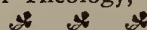
The Book of Revelation. By CHARLES M. LAYMON. New York-Nashville: Abingdon Press, 1960, 176 pages. \$3.00.

It is interesting to note the numerous commentaries on the Book of Revelation published in the last few years, with laymen especially in mind. This is a wholesome sign, for the Book of Revelation has been a 'problem child' among the writings of the New Testament in need of clarification. This volume by Professor Laymon will be of special aid to laymen and their ministers, since it is written in plain everyday language. It is carefully organized into two parts: Part One gives the background material which not only constitutes the expected answers to setting, date, and authorship; but it also gives the biblical views of history in the Old Testa-

ment and the New Testament, culminating in the apocalyptic interpretation of history. With the aid of Part One the reader is well prepared to pursue Part Two which is called "The Unfolding Drama." While this section of the volume interprets the high spots of each chapter of the Book of Revelation, the commentary is not a line-by-line interpretation. Rather the author resorts to a dramatic paraphrase of what is contained in the Scriptures. The approach might be characterized as one of an 'existential' nature, since the author seems to be having the contents of the Book of Revelation speak more deeply to the modern reader.

Dr. Laymon dates the Book of Revelation in the time of Domitian, A.D. 95/96; he assumes that the 'John' who writes the book is not known except as his qualities of character emerge in the book itself; he does not discern the Book of Revelation as a guide giving time tables for the centuries in a specific fashion, but as a book of deep encouragement meant for hard times, whose symbols and message must be understood in their original allegorical purpose. The text is that of the Revised Standard Version.

This volume is warmly recommended for adult study groups in churches, for college classes in Bible, and for anyone who wishes a book easy to read for a guide to a perplexing book of the Bible. It should be on every church school library shelf. — *Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin, Ohio.



The Self in Pilgrimage. By EARL A. LOOMIS, M.D. New York: Harper and Bros., 1960, xiii + 109 pages. \$3.00.

Whenever an author attempts to bridge two disciplines, one or the other usually suffers. This is particularly true when an individual who has been trained, prepared or educated in one of the branches of science tries to enter the philosophical field. For the reading public, however, the pronouncements of a scientist are usually accorded a validity regardless of debatable competence in the non-scientific areas.

The author of this modest but valuable offering is a noteworthy exception to the foregoing. Although Dr. Loomis has been thoroughly trained in medicine and particularly in psychiatry, he has long recognized the important role of religious growth in the total maturation process. As a result of such recognition on his part he has seriously maintained the study of theology which he began years ago at the Princeton Theological Seminary. And now as Professor of Psychiatry and Religion at Union Theological Seminary in New York, as well as being Chief of the Child Psychiatry Division at St. Luke's Hospital, Dr. Loomis is able to participate in a joint inter-disciplinary teaching program for future clergymen.

The book opens with two brief Forewords of regrettable uneven quality and then proceeds with the pilgrimage of the self, illuminated by excellent

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and memorable illustrations. Always Dr. Loomis sees the individual in terms of his social context, in his relationships with others. Drawing profitably upon the revelations of contemporary dynamic psychiatry he proceeds to *illustrate* rather than validate or prove the insights offered by revealed religion, particularly the Christian Faith. There is no attempt, however, to gloss over disagreements or discrepancies, particularly as they emerge when one seeks to reconcile the teachings and practices of institutionalized religion, with the insights and discoveries of modern psychiatry. Dr. Loomis fortunately does not equate orthodoxy with religious maturity.

It is to the ultimate fulfillment of man in attaining complete identity that the author addresses himself. This, he believes, can only be achieved through the love revealed to us through Christ. Self-centered individuality with all its loneliness and isolation can and must be transcended through "losing" one's life in favor of living for and with others. And this investment of one's self in the lives of his fellowmen is only fully accomplished when seen as part of the Divine Plan. Furthermore, it can be realized only as we are enabled through psychological emancipation to know and accept our *total* self — its admirable as well as its unpleasant nature — and thereby move forward unencumbered by the self-deception created by our multiple defenses.

Building responsibly upon the foundations of Niebuhr, Tillich, Roberts and Outler, Dr. Loomis has provided an excellent guide-book for all who can read, think and respond. It is indeed an extremely constructive reply to the Macedonian Call of contemporary man. — *Rollin J. Fairbanks*, Professor of Pastoral Theology Episcopal Theological School, Cambridge, Mass.



The Adolescent Citizen. By FRANKLIN PATTERSON and others. Glencoe, Illinois: The Free Press, 1960, x + 387 pages. \$6.00.

A cursory examination of this book may leave the impression that there is little in it of direct concern to religious educators, but a more careful reading presents a surprising amount of relevant material for any of us who are responsible for the guidance of adolescents. A study of citizenship education in secondary schools conducted by the Tufts Civic Education Center brings together here the contributions of a large number of leaders, not only in the field of education for citizenship, but in the field of the social sciences as well. This joint approach to the problem by the educational practitioners and the behavioral scientists gives the report a unique significance.

Part One deals with present practices in adolescent education for citizenship in a free society. This will be of interest to some religious educators who feel that devotion to democracy is an essentially re-

ligious attitude which should be promoted with the support of all faiths. Part Two: Backgrounds of Research, and Part Three: New Perspectives for Research and Action are rich with thought-provoking analyses of the adolescent period of development from the point of view of psychologists, sociologists, and other behavioral scientists. Here the quest is an understanding of motivations, attitudes, value systems, and other elements of the determinative inner life of youth. Such an understanding must undergird the work of religious educators of all faiths. These reports on research findings and on research still needed will be found stimulating because of the pointed way in which they are stated and the sound scholarship behind them. — *Frank W. Herriott*, Professor Emeritus of Religious Education, Union Theological Seminary, New York City.



The Christian Mission Today. Re-examined and challenged by 21 contemporary leaders. New York: Abingdon Press, 1960, 288 pages. \$3.00.

The Christian world mission, both by dint of the rapid social changes among which the church makes its witness and the emerging concepts of the ecumenical nature of the mission, is in the midst of a new period of "re-thinking". The twenty-one Christian leaders who contributed to *The Christian Mission Today* include some of the mission's friendliest, but most incisive, analysts and interpreters. They face up to the dilemmas and failures of the missionary enterprise frankly and courageously. But they are also unanimous in their firm conviction that the church's chief purpose is to communicate the Gospel to the world, a purpose it has served faithfully in the past and must now pursue with even greater fidelity.

A first part in four chapters presents the underlying motives and dynamic of the Christian mission. The church's mission is to share in Christ's work of "creating signs of the power of the approaching kingdom", of "preaching the good news of the kingdom", and of suffering for the world's sake. Christians are empowered for this work by the spirit of God and sent by him to bring reconciling love to a broken and distressed world.

This first part and two concluding parts which deal in turn with the nature of the contemporary world and the task of the minister and his people, are written largely from the perspective of the whole Protestant missionary movement. A second and third section, however, deal so largely with the "home" and "foreign" mission activity of The Methodist Church that the otherwise general interest and value of the volume is somewhat narrowed.

Addressed primarily to ministers, this book also speaks to lay leaders in Christian education with the affirmation: "We must proclaim and nurture, or the church will perish." — *J. Allan Ranck*, General Director, Commission on Missionary Education, National Council of Churches.

BOOK NOTES

Waiting for Christ. Based on the translation of the Old Testament Messianic Prophecies by RONALD KNOX, arranged in a continuous narrative with explanations by RONALD COX. New York: Sheed and Ward, 1960, 282 pages. \$3.50.

The present volume is the third Knox-Cox product (the others having dealt with the Gospels and Paul). The same format is once more used, viz. Knox translation, sometimes slightly altered, on the left-hand pages, with Cox comments on the right. This, of course, is a much more delicate popularization-task than Cox has hitherto undertaken, and we may say at the outset that the results are disappointing — quite out of touch with recent work on messianism and prophecy — even by Catholic scholars.

What Cox has done is to line up 150 so-called messianic texts, "120 literal and 30 typical references" (p. 1). These are regarded as highly accurate *predictions* of Christ. These passages are in turn shown to have been perfectly fulfilled by events in the New Testament. The weaknesses of such a procedure have been demonstrated time and again. What is more serious is Cox's blissful unawareness of recent study on such topics as Melkizedek, the Protoevangelium (Gen 3:15), and a host of others.

This book has serious limitations. It cannot be recommended either as a good piece of work or as representative of present-day Catholic scholarly opinion. — *Ignatius Hunt*, O.S.B., Professor of Old Testament Conception Seminary, Conception, Missouri.



Premarital Counseling: A Manual for Ministers. By J. K. MORRIS. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1960, 240 pages. \$5.25 (text edition, \$3.95).

This book takes seriously the need for expert premarital counseling by ministers and outlines the necessary steps for achieving the goal. This procedure is seen both as a preventive for divorce and as a means for assisting in the achievement of meaningful Christian marriage. The author speaks out of experience as a clergyman and on the basis of wide reading. A series of appendices provides valuable documents by responsible church bodies and essential forms. Useful as a text in seminary and for all clergy. — *R. C. M.*



Brothers of the Faith: The Story of the Men Who Have Worked for Christian Unity. By STEPHEN NEILL. Nashville: Abingdon Press, 1960, 192 pages. \$4.00.

Bishop Neill writes of the ecumenical movement with the expertness of a scholar who was "there." In this book, he tells the story of the ecumenical

era in terms of events and men, giving his own evaluations of the significance of the happenings, and predicting what the future may bring in the light of current problems and challenges. The scope is wide enough to include a chapter on Pope John XXIII and interpretations of Orthodox cooperation, ending with a discussion of the expected merger of the International Missionary Council with the World Council of Churches in 1961. Throughout the story, Neill gives us profiles of the ecumenical giants, including John R. Mott, Nathan Söderblom, Charles Brent, Bishop Azariah, Archbishop Germanos, William Temple, D. T. Niles, and others. This book could be used with adult study groups. — R. C. M.



Jesus Christ the Light of the World. World Council of Churches, 1960, 76 pages, paper 50 cents (in lots of 100, 25 cents each).

The pre-assembly study guide in preparation for the meeting of the World Council of Churches at New Delhi in November, 1961, can be recommended for use in Protestant and Orthodox congregations. It contains eight Bible studies on the central theme, plus sections on witness, service, and unity and a final section on "The Local Task in a Total Vision." Such study and prayer will support the delegates in their work and make possible the necessary communication of the assembly to the local churches afterwards. — R. C. M.



Giants of Justice. By ALBERT VORSPAN. New York: Union of American Hebrew Congregations, 1960, vi + 260 pages. \$3.75.

The jacket of this book explains that in the book the reader will meet "fourteen dynamic Jewish figures who have left their mark upon democratic American society in this century." No better description can be given this book. Religious educators should be able to find many occasions when the individual stories herein given will be valuable resources material.

The book has one fault, which however the reader can avoid. Necessarily there is similarity between the stories, and the format of all of the stories is substantially the same. Consequently read continuously this "sameness" blunts the cutting edge of each story after a number have been read. — Thomas H. West, Chicago.



A Ministering Church. By GAINES S. DOBBINS. Nashville: Boardman Press, 1960, 231 pp. \$3.95.

In fourteen chapters, the author covers the basic principles of church administration. The thesis that the minister must be an able administrator as well as a powerful preacher is developed and substantiated by numerous Biblical references. The varied ministry of today is presented as a need for "many ministers", this to include recruited laymen as well as professionally trained leaders in specific fields.

The Yale Paperbounds

Toward A Mature Faith

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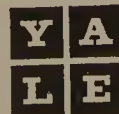
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The general contents of the book are so stimulating that it is to be regretted that it was not written from an ecumenical rather than a sectarian approach. It is quite evident that the author has had Southern Baptist readers in mind. Baptist theology is not merely reflected but actually projected. It scarcely seems necessary to use such strong terms in denouncing infant baptism as *perversion, error*, and a *spiritually dangerous practice* especially in a chapter entitled "Love motivates all Ministries". Aside from this denominational bias, the book deserves a place on the reading shelf of every alert minister. — *Peter P. Person*, Professor emeritus of Psychology and Christian Education, North Park College and Theological Seminary, Chicago.



BRIEFLY NOTED

Christianity and the Scientist. By IAN G. BARBOUR. New York: Association Press, 1960, 128 pp. \$2.50.

The Christian as a Doctor. By JAMES T. STEPHENS and EDWARD LEROY LONG, JR. New York: Association Press, 1960, 126 pp. \$2.50.

These two books are the first in a series on the Christian in his vocation written by experts. These books will be of exceeding value for college courses, student groups and for some high school students.

Out of the Depths. By ANTON T. BOISEN. New York: Harper & Bros., 1960, 216 pp. \$4.00.

An autobiographical study of mental disorder and religious experience by a man who has become an authority on the subject.

Fact, Fiction, and Faith. By JAMES ALFRED MARTIN, JR. New York: Oxford University Press, 1960, 186 pp. \$3.95.

A clarification of the Christian faith in the light of questions by doubters.

The Hymn and Congregational Singing. By JAMES R. SYDNOR. Richmond: John Knox Press, 1960, 192 pp. \$4.50.

A helpful treatment of the meaning and use of the great hymns of the church.

The Douglass Sunday School Lessons. By EARL L. DOUGLASS. New York: The Macmillan Co., 1960, 494 pp. \$3.25.

An Introduction to the Great Creeds of the Church. By PAUL T. FUHRMANN. Philadelphia: Westminster Press, 1960, 144 pp. \$3.00.

An historic treatment of creeds and confessions.

St. Paul's Epistles to the Thessalonians. By WILLIAM NEIL. New York: The Macmillan Co., 1960, 151 pp. \$2.50.

Another excellent book in the Torch Bible Commentaries Series.

The Layman's Bible Commentary: Psalms, Vol. 9; *Jeremiah, Lamentations*, Vol. 12; *Acts of the Apostles*, Vol. 20; 1, 2, 3 *John, Jude, Revelation*, Vol. 25. Richmond: John Knox Press, 1960. \$2.00 each.

Four more excellent volumes in the proposed twenty-five volume series.

God's Word into English. By DEWEY M. BEEGLE. New York: Harper & Bros., 1960, 178 pp. \$3.50.

A very helpful study of the history of translation with comparisons of principles and results.

Tarbell's Teachers' Guide to the International Sunday School Lessons. Edited by FRANK S. MEAD. Westwood, N. J.: Fleming H. Revell Co., 1960, 384 pp. \$2.95.

Longitudinal Studies of Child Personality. By ALAN A. STONE, M.D. and GLORIA COCHRANE ONQUÉ, M.D. Cambridge: Harvard University Press, 1959, 314 pp. \$5.00.

A survey including an analytical bibliography with summaries under the direction of Milton Senn, of Yale.

Education and Moral Wisdom. By GEORGE N. SHUSTER. New York: Harper & Bros., 1960, 146 pages. \$3.50.

"This book deals, not with education in moral wisdom but moral wisdom in the public pronouncements of a college president." — *J. S. Brubacher*.



PAPERBACKS:

Community, State and the Church. Three essays by KARL BARTH with an Introduction by WILL HERBERG. Garden City: Doubleday & Co., 1960, 193 pp. 95c.

Facing Protestant-Roman Catholic Tensions. Edited by WAYNE H. COWAN. New York: Association Press, 1960, 125 pp. 50c.

First Steps in Theology. By JACK FINEGAN. New York: Association Press, 1960, 128 pp. 50c.

New Directions in Biblical Thought. Edited by MARTIN E. MARTY. New York: Association Press, 1960, 128 pp. 50c.

By John Calvin. Selected by HUGH T. KERR. New York: Association Press, 1960, 124pp. 50c.

The Witness of Kierkegaard. Edited by CARL MICHALSON. New York: Association Press, 1960, 127 pp. 50c.

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